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T this time of year we mobilize. Vigorous churches under able leadership are making it a point, early in the season, to bring possible communicant to his place in the hat he may there be set face to face with the responsibilities and high privileges of church rship. We can think of no effort better while.

ust never be forgotten that when a man joins ch he promises Almighty God in the pres- f many witnesses that he will support that to the extent of his ability; but there is no support more obvious, none more vital than faithful attendance upon its services of pub- ship. If then, thinking lightly of his sacred he ventures to forsake the assembly of people, he is surely guilty of a grave offense. hold it to be a matter of first importance that Christian, except when prevented by some d serious obstacle, should be found in his the Lord's Day. To God himself this must ortant. His relations with men are highly l. He loves the assembly of his saints. If a one be absent, the stream of prayer and which rises like incense before him is by so diminished. He loves the listening heart. ry one with an ear to hear he has a mes- When the child fails to keep his appoint- he Father misses the joy of blessing him.

church attendance is certainly most impor- the man who is seriously attempting to e Christian. To follow Christ is easy and ul when one stays close beside him. His dments are not grievous. His presence is e of unfailing strength and perpetual joy. w him afar off is, however, a sad, hard se. But the Shepherd abides with the flock. How, then, can one forsake it without at the same time forsaking him?

To the church, also, it is of immense importance that her members should be on hand. Taking over the office of her Lord and Master, she is the appointed Light of the World, the visible, audible witness to the existence, the presence, the character of the unseen God. By the very fact that they leave all other affairs to spend in public worship the best hours of one day in seven, its members clearly testify to their belief in the spiritual verities of our Christian faith. But an empty pew is an attack on Christ's gospel. Those vacancies, how they cry aloud in dreadful chorus, "I doubt it! I deny it! It is nothing to me!"

Think, too, of the minister and what the presence of the man in the pew means to him. He is the voice of the church, Christ's advocate. The members are his witnesses upon whose listening presence he depends for credence. While his folks stand by him, his spirit glows and his tongue is clothed with power. Full pews make eloquent preachers. But who can plead successfully when his witnesses desert him? What minister has grace enough to be unaffected by the poisonous vapors that exude from the empty pews?

There was, doubtless, never a day when the church of Jesus Christ had greater need than now of every member's loyal support. How vast, how difficult beyond compare is the task that confronts her: to win for the living God and his Christ—to bring in humble penitence and faith to the foot of the Cross this huge, proud, self-sufficient modern world. Yet the church must do it or it will not be done. In her and in Him who dwells with her lies this world's only hope. At such a crisis let no man desert the colors. —S. L. L.

Faith Without Works?

RARE, indeed, is the individual with serious interests in life who does not value such things as better race relations, better education, crime prevention, better housing, law enforcement, community spirit, international comity.

In the case of all, or most of these, he finds within himself certain impulses of good will, sometimes warming to enthusiasm. Whenever he observes at first hand some practical effort to advance such human interests, he smiles approvingly and says, "atta boy"—or something more dignified that means the same thing.

Yet, strange to say, the average person with a genuine "good will" attitude toward human betterment often fails to translate his vague and generalized approval into anything practical.

There used to be an old Latin proverb painted over the desk of the late beloved John Franklin Genung at Amherst: in English it might be rendered —since I am none too sure of the Latin—"He who knows and cannot express what he knows is as though he knew not."

We might paraphrase that very true old dictum thus: He who has good will toward others but cannot express it is as though he were without it.

An Attempt to Make Good Will Effective

Perhaps not all Congregationalists have grasped the plain and simple fact that the missionary enterprise of the churches represents a practical attempt to express good will. It is not a perfect vehicle of such expression, though the best minds of thousands of devoted men and women have been steadily applied to the task of improving it through a hundred years.

What is the basic object of the American Missionary Association but better race relations? To the difficult task of making such relations possible there has been brought, through eight decades, the love and genius of men and women whose names are known the world over—and of a host of others whose fame is not far-flung but whose achievements are written in the lives of thousands now living.

What is the basic object of the Education Society? In one way or another it has been associated with the founding and steady development of some of the greatest educational institutions in this favored land. In one way or another it, and the associated organizations of the Congregational fellowship, have contributed to the better understanding of the meaning of education and its fuller possibilities among succeeding generations of youth.

Crime prevention, better housing, law enforcement come, if they come at all, out of the common uni that has a strong ethical influence thrown about and intelligently fostered. What has been the bas purpose of the Home Missionary Society and associated agencies through a century? Has it n been the establishment and upbuilding of ethic ideals through the church? And do not more th five thousand churches witness to the fact that t activity has been something other than a vague fe ing about a general ideal?

What is the basic purpose of the Christian m sionary enterprise overseas? Is it not internatio comity in the highest spiritual sense? It seeks bring all mankind into the light of Christ's ide Common membership in the world kingdom God is the only kind of international comity t has a lasting spiritual framework.

Passing By on the Other Side

If this reasoning is at all sound—and I beli it is—then may I ask: why is it that so many g church people, with kindly impulses and a gener spirit, pass so consistently "on the other side," w the missionary enterprise is in need and seeki help? How can they neglect the reasonable me of translating such good will as they possess i the universal language of brotherly deeds?

One answer is obvious. It may apply to larger number of those fifty-five or sixty out every hundred Congregationalists who never g anything toward the missionary enterprise of th own church fellowship. *Indifference.* Defe complexes are many in support of this attitu "can't afford it"; "charity begins at home"; "we d believe the money ever reaches those for whom i given" . . . . But the fact remains that und neath is an indifference which inhibits cooperati

Clearer Understanding Needed

Those who seek to overcome that indiffere need to recall constantly the laws of human nat which govern interest. People who do not feel terested must not be blamed for their indiffere They will not change their attitude until some mo is aroused that will lead to a new kind of action their part.

Arousing such a motive must come through s clear demonstration that there is a connection tween this enterprise of missions and the mani forms of human betterment which in one way another appeal to them. They have an abstract terest now. What is necessary is to make that c crete: by no means an impossible thing as the perience of thousands clearly shows.—H. S. L

A Temperance Sermon

By SAMUEL LANE LOOMIS

I. The Street

CALL that stuff snow!" exclaimed the young minister with a disdainful glance at the filthy heaps along the gutterside as strode by them. "How I'd like to show these oungsters a real snowdrift! The great white fel- w, for instance, that the big storms plant by e northeast corner of Dad's barn . . . show em how to carve a house out of it . . . take bunch of them coasting down old Gorham Hill skating on Long Pond or snow-shoeing through vergreen Woods where the clinging flakes make ristmas trees of every spruce and hemlock!"

Though long after dark and a bitter night, the dewalks were, as usual, swarming with people, ostly young folks and children. They did not em to be going anywhere or doing anything or en laughing or talking much, but simply loitering out in their Sunday clothes.

"Not much to interest them in there, poor kids!" id he, with a significant nod at the lofty, gray, ooden walls that flanked the street, their innumer- le windows all lighted—lighted dimly, except for great flare at the corners. How well he knew ose houses: two tenements to a floor, one each de of the staircase; two rooms to a tenement, e facing the street, the other the alley, and be- een them two dark bedrooms; or, for small fami- s, a tenement split into two, one windowed room d one dark bedroom with each. And they were disorderly—the inevitable disorder of overcrowd- g; and so smelly from the cooking and the wash d so noisy with the wail of babies, the cries of tle children and the chatter of women; and so rely clean, and always so uncomfortable—no ace to sit down except a hard, straight-backed air or the edge of a bed! Bah! He didn't won- r the youngsters preferred to stay on the street til bedtime. He, himself, would much prefer it. And then he recalled one of those half-tene- ents as he had seen it within a fortnight. Two rty little children creeping and scrapping about dirty floor—a woman bending over a cookstove, here she was frying meat, and on the bed beside stove a great, gaunt, truckman in the last stages tuberculosis. The man could not speak, but his es—black caverns in an emaciated face told of infinite longing.

"O, God," cried the preacher in his heart, "O, d, you've got to help me now! Show me what do for this man." Then sitting on the bed he took one of those huge, hairy hands in both his and spoke to him, very simply, slowly and distinctly, about the Father-love of God, about Jesus, our Saviour, the forgiveness of sins, and the life everlasting; and he prayed, just a few words in the Father's ear, giving voice to the need that cried out from those hungry eyes. A change came over the dying man's face—relief, peace. Then drawing the preacher's hand up to his lips, he kissed it. All this, the vivid picture of a moment, flashed before the young fellow's mind as he hurried down the winter street.

"What good folks these people are when you come to know them," he mused. "Hard-working, patient, honest, warm-hearted, appreciative, wonderfully generous! But lots of them are weak, so weak, God help them!"

Upon the corner opposite his church glared a large saloon with men pushing in and out through its swinging doors. "Curse the thing!" he muttered, "and only one of a dozen within three blocks. The whole city is infested by them, the hideous parasites! What are they with their glasses, their brasses, their mirrors and their imitation mahogany but leeches fattening on the life-blood of the poor?"

II. At the Chapel

The congregation was already gathering when the minister arrived and in the office a man was waiting to see him.

"Good evening, Walter," said he, taking his hand cordially. "What can I do for you?"

"Reverend," the man began bluntly, "there's trouble ahead."

"Why, what's the matter?"

"You know my brother-in-law, Tom?"

"Sure. Has Tom been drinking again?"

"He's always drinking. He's got a heavy jag on tonight. He's in there now and he swears he's going to break up the meeting. He'll do it, too. Tom's the very devil when he's full."

"Well, I'm awfully sorry. What can we do about it?"

"You can have him put out. That's what."

"No, Walter. No, I don't like to do that, not until he's actually broken the peace. I'd rather let him stay and take my chances. Besides, I can't help hoping that some good may come of it."

Five minutes later the minister looked down from his pulpit and there sat Tom at the very center of the house and well to the front with a flushed face and the eyes of a demon. During the early

part of the service he made no disturbance except to mutter a little now and then as he glared about him. The minister began to hope that he would go no further. But when the text had been announced and the sermon was about to begin, Tom arose to his feet and commenced speaking. The preacher paused and listened attentively. But Tom hadn't much to say after all. It was one thing to brag beforehand of what he was going to do and quite another to make a speech in the face of an audience. He talked in maudlin fashion for perhaps thirty seconds—no one knew just what about, and then he stopped and stood there mute and foolish. Whereupon some of the young people under the galleries began to giggle.

"Don't laugh," said the preacher. "Don't laugh. It would be better to cry. Look at that man. See what a fool drink has made of him." A deep silence fell upon the assembly. "Many of you know him well," the minister continued quietly, "you know that he is one of the most skilful mechanics in this neighborhood. You know that he has in him the making of a first-rate, all-around man. But what a ruin he has become—money, health, brains, skill, all gone; a noble woman's heart broken; lovely children covered with shame! With your own eyes behold the beautiful handiwork of liquor! There's a temperance sermon for you! After that sight, are you willing to pour the poison down your throats?"

And then, directly addressing the drunkard in a lower voice, in a few words and with the utmost earnestness, the preacher urged him to give up his wicked ways, to repent of his great sin, affectionately pointing to One that is "mighty to save" every sincere penitent. Meanwhile, Tom stood stock still until the minister had finished and then straightway staggered out into the night.

III. The After-Meeting

"Say, Walt, that sure did give me a turn, what?" whispered a companion as they pushed out of church together. "We sure need a bracer after that. Come on over to Joe's place and let's have a drink."

"Not for mine, Billy," said Walter. "I take no drink tonight. I'm going back to see the parson."

"We didn't come off so badly after all, did we, Walter?" exclaimed the young man joyously.

"Parson," Walter began, "I'm a drinking man myself and I quit tonight. I want to sign the pledge, here and now."

"God be praised," said the minister. "Sign it you shall and I'll put my name on the paper alongside of yours. But first sit down and we'll talk it over a bit. I don't want you to take such a step just on the impulse of the moment. I want y carefully to consider what you're doing. It's ea to sign a pledge. You can do that in a minu but to keep it is not so easy. It's going to mean big, long fight. The men drink a lot of beer your shop, don't they?"

"Yes; rushing the growler all day long."

"And you'll smell the breath of at least a do saloons on your way to and from work."

"More than a dozen."

"You see, then, it's bound to be a fight." Th in a lower tone, "Walter, why don't you go limit? Why don't you cut out everything else t is wrong together with the drink and by God's h start tonight to be an out-and-out Christian?"

A pause, and then almost in a whisper Wa said, "Parson, I want to do that, too."

Then the minister took golden promises fr the Book and one by one laid them before friend. They knelt together, the young man's about the other. He prayed for Walter and Wa prayed for himself—a simple, faltering petit Rising from their knees Walter signed the ple and the minister put down his name as witnes

"Parson," said the man simply as they clas hands at parting, "Parson, I gave my heart to tonight and I feel to believe that God took Thereafter to the day of his death Walter l as a consistent and outspoken Christian and, a a black host of temptations, kept his ple

IV. The Tragedy

The next evening brought a sudden mess Tom wished to see the minister. Full of hope hurried to the drunkard's house. The man, sober, was mortified by the "unfortunate oc rence" of the night before and wished to apolo He was not himself at the time, he explained. realized that drink was getting him and he decided to swear off. As in Walter's case, the ister plainly told him that a temperance pledge man of his habits was but a feeble weapon ag the alcoholic appetite. Long, faithfully, and wit the earnestness at his command, the young pleaded with Tom to make the great surrender. Tom budged not an inch.

"No, Reverend, no," he said, "I couldn't g far as that, but I'm ready to sign the pledge, and now. I'll sign it with my life-blood, see! I'll keep it too. You watch. Why, Parson, don't know me. I'm perfectly able to let it al

Tom's solemn pledge proved to be weak as tissue. Within less than a week he was dri again; within another three, the patrol wagon him off in frightful delirium to that hospital which he never returned.

Some Imperatives for a Vital Protestantism

By EDWARD WEEKS CROSS, D.D.

Dr. Cross is pastor of the Richmond Hill Congregational Church of New York City. This important paper was presented before the New York City Association on May 12, 1927, and is printed here by special request.—EDITOR.

F Protestantism were merely the spirit of protest, criticism and denial there would not be much reason for keeping it alive. If Protestism were essentially the spirit of separateness, isiveness and rampant individualism in the ible church there would not be much conscienus interest in maintaining its vitality. But the otestantism to which we pledge our faith is ther a negation nor a revolt. It is a great irmation of truth. It is a charter of freedom to ek and to accept new and larger truth. By otestantism I mean the main stream of that libl Christian movement which exemplifies the reion of the spirit as distinguished from all reions of authority.

By its very nature, Protestantism cannot live on e momentum of tradition or the impressiveness d effectiveness of a vast, close-knit organizaon. A vital Protestantism must have an experice and a message that are valid today. I wish, erefore, briefly to indicate some of the aspects of r Protestant life which seem to me to call imratively for a fresh breath of the Divine Spirit.

More Reality and Vitality in Worship

First of all, we Protestants in general and we ongregationalists in particular must freshly monstrate to the modern world the reality and e supreme value of worship. Traditionally we ve exalted preaching. Most of us ministers obably regard our preaching as the most sigficant and certainly the most fascinating part of r work. Yet we ought to face the fact that eaching is becoming less and less the distinctive nction of the church. Lay preachers abound more d more. Newspapers, magazines and books reach creasing numbers with moral and religious mesges. The gospel in all its fifty-seven varieties is the air every Sunday from morning till night d millions are hearing without money and with-t price.

On the other hand we are all impressed by the ld the Roman Catholic Church maintains on its ople through the appeal of worship. The Euchaic Congress made some of us stop and think. It not enough to say that we do not mean to go ck to the weak and beggarly elements of sacraentarianism. That goes without saying. The fact mains that here are fellow-Christians by the miln who have found in their worship an exalting sense of the actual presence of the Living God.

We need to develop a worship that satisfies men's deepest needs, that has an authentic thrill in it, a worship that shrives the soul, that puts a man into conscious relationship with the Infinite Love and Will, that sends him away from church walking in the liberty of the glory of the children of God. Such worship will not be conceived as a preliminary to the sermon nor even as a means of making a man more "high-powered" during the week that follows. It will stand in its own right. It will be offered as an ultimate value.

We shall profit by the experience of other communions but we shall not be copyists. We can accomplish much by improving the method and studying the art of worship. But the immediate necessity is that we should realize that if we do not learn to worship we shall die.

Does this mean that we shall develop an order of priests? I think not. All the pretense and parade of sacerdotalism leaves most of us Congregationalists cold. But we do need an order of saints. Saints arrive—they are not to be manufactured on a rush order. But it seems to me that the time has come when in the leadership of the church we should place less of a premium on the dynamic go-getter and give more abundant honor to the man who manifestly has a knowledge of the secret places of the Most High.

In short, we cannot long survive on pure humanitarianism. I think it is Coleridge who reminds us that it is in the flattest countries that the loftiest spires are lifted toward the sky. We must retain the Gothic in our religious experience or perish as a religion.

More Earnestness in Religious Education

In the second place we must undertake with passionate earnestness the work of religious education. I emphasize the passionate earnestness because I think that that is the great desideratum. The experts in religious education do not agree on the objective, the content or the technique of religious education. But we are in the position of those New York Central engineers who were under the necessity of keeping all the trains running while they rebuilt the Grand Central Station. We cannot let a generation grow up in paganism while we debate the historicity of Moses or the validity of the project method. After all, are we not pretty

generally agreed as Congregationalists on the central importance of teaching the facts of the Christian revelation, of communicating the normal Christian experience, of training young people in Christian ways of living?

The thing that takes heart out of most of us who care about real education in the church is the casual attitude taken by so many toward the whole responsibility. Ought we not to put as much energy as a denomination into promoting educational enthusiasm and progress as into promoting missionary giving? How many of us ministers are teachers in any such effective sense as is the average Lutheran minister in relation to his confirmation class? And why is it that we cannot get the right quality of teachers in sufficient numbers for our Church Schools? There are a good many answers. But the right answer is not that the capable people are too busy, or that an effective school is impossible without a paid teaching force. The fact is that it takes less time in 1927 to earn a living than ever before. Our middle class women never before had so much capacity and so much leisure. The task we have in hand cannot be achieved without passionate earnestness, without real fervor. If we had that in our congregations we could find plenty of good teachers and they would not rest satisfied until they had discovered and adopted an effective technique.

L. P. Jacks is undoubtedly right in his statement that thoughtful people of the post-war period are agreed that education is the only way of salvation for the world. Protestantism may not safely neglect to make its distinctive contribution.

Prophecy and Protestantism

A third necessity is that we should keep alive the spirit of prophecy. A living organism must constantly get rid of its waste matter, must vigorously adjust itself to its changing environment. Christianity is a living religion because it has repeatedly shown its capacity to do this very thing. It has been the peculiar glory of Protestantism to denounce and renounce the outworn, to discover, proclaim and accept the new. A radical friend used to say to me that a pastor as the head of an institution could not be a prophet and survive. What we Protestants need, he thinks, is a group of endowed and itinerant evangelists and prophets of the New Righteousness. There is something in that.

Another friend insists that we make ourselves a bit ridiculous trying to pose as Old Testament prophets when we are something quite different, something simpler and more within the range of our attainment, namely, ministers and servants of Christ. That is true. A denomination with six thousand ministers trying to be like Amos woul hardly be an educational enterprise.

And yet we cannot absolve ourselves from th clear obligation to discover the will of God for ou generation and to teach it. The social cree adopted by our National Council at Washingto probably represents pretty well the common co science of our Congregational ministry. It is co siderably in advance of the common conscience o our church membership, and leagues in advance o the common conscience of the readers of the *Dai Graphic* or even of the *New York Times*.

I personally would give a great deal to see r ligion become exciting again, not as a political iss between divisions of the church, but as a mor issue in which the Christian conscience challeng things as they are.

President Coffin thinks there ought to be mo damnation in our preaching. Certainly if we b lieve in God and that his ways are written into t very fabric of society in great laws of right livir then the note of authority should not be abse from the utterance of the great Christian axion

A vital Protestantism will not glory in being depository for the truth but a pioneer and proph of the truth.

A Fresh Apprehension of God

And this leads me to say in closing what all t foregoing implicitly suggests. Reality in worsh an intense earnestness in religious education a prophecy that has the ring of eternal verity— these wait upon a fresh apprehension of God deeper certainty of God.

Gamaliel Bradford, in his life of Darwin, s that the great scientist "made hell a laughing sto and heaven a dream." It must be admitted, I thi that the revolutionary revelations of modern scie in every field—biology, astronomy, sociology, p chology—have left many with a God who at bes a misty and vanishing figure, at worst a preci myth. Mr. Krutch who writes in the *Atlantic* the "Modern Temper" confesses that for him least, with the advent of modern science the Gr Companion of the soul expired.

The books of Sinclair Lewis, Henry Menck and all that coterie of so-called realists have t in common: they are all cynical and flippant tow life. There is no reverence for God or man. A this negation of spiritual faith is both cause a effect of a chill that has come upon the religious perience of our generation. The preachers in colleges and universities tell us that the constan recurring questions of the students are those t have to do with the existence, reality and charac of God.

Now this situation sets us our primary task in is generation. In the light of all the knowledge at is streaming in upon us from every direction, the face of a fundamental reconstruction of our ıole social order, in frank recognition that many our accepted formulations of religion will have be abandoned, it is perfectly clear that we must discover God, we must find him who is "the nter and soul of every sphere, yet to each loving art how near." Having done this, we must com-ınicate that firsthand experience to our ques-ning, seeking, needy generation.

It is my confident faith that we shall succeed. ıe very periods of greatest religious perplexity, ıen strain and stress have been put upon the souls men, have invariably proved to be the periods religious discovery and creation. By many ways, and not by one alone, we shall find him who in this generation, as in every other, is our very life. Our fresh thought and experience of God will be commensurate with the widening of the knowledge and experience of the race. We shall address ourselves afresh to the tasks of philosophy and theology. We shall become aware of the Perfect One as we climb the mystic path. We shall catch sight of him in the great unveilings of the Soul of Beauty. We shall be conscious of him as reenforcement as we undertake the stupendous ethical adventures of our times. We shall feel the beating of the Universal Heart as we draw all mankind into fellowship. Yes, there is ground for believing that we shall see him even more radiantly than other generations have seen him in the face of Jesus Christ.

The Fall Church Program

By ARTHUR M. ELLIS, D.D.,
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Introduction

T is not my desire to offer a program that can be accepted as workable in every church without change. My own pastoral experience in country church; in a small village; in a rapidly owing foreign section of a New England city; d in a New York suburban community has oved the impossibility of accepting any set pro-am as of equal merit for all types of work. Still ch experiences have also demonstrated the fact at a program similar to the one here offered will found valuable in practice. In other words, is is just a testimony from one pastor to his ethren.

Most pastors feel that our church year is too ort, and is getting shorter each year. The coming the automobile and the multiplication of summer easure resorts are, together, making for a larger nual migration of people from our city churches ring the summer months. And even in the coun-y parishes the busy weeks of the summer are lieved by Sunday trips rather than by faithful urch attendance. So we are each year being ced with the necessity of planning a more en-usiastic rallying of our people for a united start early in the fall as possible.

Personally I have never favored beginning the urch year with a whole year's work planned ead. Such a plan is apt to produce formality of rvice and a lack of spontaneity that is difficult overcome. For that reason I believe we show eater gain if we make our fall program complete in itself and as simple as possible. The following outline has proved very valuable.

1. The Leaders' Conference.
2. Rally Day.
3. Social Rally.
4. Fellowship Campaign and Every Member Canvass.

The Leaders' Conference

Few things have proved of more genuine value than the bringing together of the real leaders of the church for a conference early in the fall—early enough to make it possible, at this time, to plan for the Rally Day service. It is not wise to limit the membership of this meeting to officers of the church only. It should be made representative of the entire membership—trustees, deacons, Bible School, men's work, women's work, young people's organizations—and, in addition, there should be present some outstanding members of the church who, though holding no official positions, are in reality leaders in the work.

Many men have found it valuable, at this time, to discuss a program for the year that is at hand. Each man must use his own judgment. Personally, I believe it is far more profitable to leave all detail programs to smaller committees, and at this conference to discuss definitely the Rally Day services and then spend time in reviewing the year that is past rather than in laying detailed plans for the year that is to come. Examine the work done and decide regarding things that should be tried again; frankly consider those things that

should not be repeated; ask for suggestions concerning specific services, for instance:

a. What shall we consider the best plan for our evening services this coming year?

b. Are the mid-week services as useful as they should be? What changes would be valuable?

c. What organizations are most fully justifying their existence? What society is failing to fulfill its purpose? Wherein lies the remedy?

Rally Day

A full discussion of Rally Day is then in order. Plans can be made, committees formed, and the work carefully planned. In order to make Rally Day mean all that it ought to mean for the church, every organization represented at the conference should be represented on the Rally Day committee so that eventually the service will mean not merely a rallying to the church services or to the Bible School, but will be an enthusiastic starting point for all organizations.

For instance: we have on our Rally Day committee, representatives of the men's club who not only get out a special letter to the members of the club telling them of the Rally program, but who, before coming to the meeting, obtain authority from the finance committee of the club to pledge their share of Rally Day expenses for the joint work. The same is true of the women's committee. After the general plans have been made, each organization creates its own Rally Day machinery—which means a committee on organization. Again the men's club committee will serve as an example of what I mean. It usually consists of seven to ten members. These men select from the list of the club members twenty captains and assign to each captain from a dozen to twenty men. The captain himself is at liberty to create lieutenants, among whom are again subdivided the captain's quota of members, so that with very little work for any one individual, every member of the club not only receives a letter from his officers, telling him of Rally Day and asking him to be present, but receives a personal call from a lieutenant soliciting his hearty cooperation. The same is done by the other organizations.

The result is that Rally Day means practically a one hundred per cent start for the year and the enthusiasm thus created at the beginning of the season itself creates a momentum that does not die out until the completion of the program. The value of Rally Day depends largely on the degree of detailed organized effort made during these preliminary days. Use all the advertising material you can, but I firmly believe that this personal type of preparation is the best advertising any church can use in securing the desired resul

One thing is essential to the full productivene of such a conference: a willingness to put in operation the worth while suggestions offere While speaking of this matter at an associati meeting recently, a layman said: "What you sa about the Leaders' Conference appealed to me, b the holding of the conference is not enough. O minister is the best Leaders' Conference caller the state, but he always loses the minutes of t meeting—at least no one ever hears of them aga until the following year. We have now come the place where the invitation to such a conferen makes us smile and causes us to ask, 'What's t use? Nothing will come of it.'"

The Social Rally

Too often the opening of the year's work dra because while the church services and the organiz tion meetings start on Rally Day, or before, t social life of the church starts very unevenly. due time each organization plans some social eve but no one of the societies reaches the wh church membership. Now, say what we will c cerning the place of the social activities in t plans of the church, we must admit that man i social creature and few things do more to cre his interest than opportunities to meet people a to make friends. We can well learn a lesson fr the various lodges—they thrive on friendship a grow on brotherhood.

A church well known to me once had a d agreeable experience. Its membership beca badly split over the effectiveness of the minist For years the life of that church was a disgr in the community. Finally the minister left a of course, his successor had to be chosen. T prospects were gloomy. However, several of men got together and said, "Before we set to find a new minister, let us have a get-toget social." They planned a great social event wh most of the members of the church attended, a the result of that night's work was a new sp in the life of that people, and when the new m ister was finally called, he was unanimously call and there began an era of prosperity seld equalled in the life of any church.

Something of that kind can be done for congregation if, early in the church year, a c mittee composed of the real leaders of the chu will plan a general get-together social for the en congregation. One church I know puts the t up to the young people's society. Every Octo a reception is given by the young people of church, to the older people of the congregati The Ladies' Aid supplies the refreshments and

young people provide the entertainment. It is a yearly event and is planned for and worked hard for and great is the general interest aroused by it. No charge is made, so that none are so poor that they cannot attend, and no one is rich enough to buy reserved seats because there are none.

Still another church has what it calls "New Members' Evening," when the members received during the year provide the entertainment and the members received the previous year serve the refreshments. The whole membership of the church come as guests. This plan has the following advantages: first of all, it solves the assimilation problem because, in the preparation for the night, the new members learn to know each other remarkably well and by the night of the reception none of them are any longer strangers to each other. Furthermore, when the entertainment is over, the older members have a fair idea of the talent that has been received into membership and consequently know just what kind of work they can expect from the new recruits, and by the time the refreshments have been served both old and new members have become thoroughly acquainted.

The Fellowship Campaign

In order to make the Fellowship Campaign of greatest possible value to the church a great deal of detail work is required. Experience has proved that a good first step is to appoint a small committee of energetic men, get them thoroughly converted to the idea, and make them leaders in the whole operation.

The value of a Fellowship Canvass will be enhanced if the whole church is thoroughly prepared beforehand for just what is to take place. Let me here illustrate what I mean. After giving the details of such a campaign at a meeting of an Association, a minister came up to me and said, "I did not have your experience with the Fellowship Campaign. My people 'caught on.'" I asked him what he meant by "caught on," and he said, "They found out that the visitors were sent out by the church and did not merely drop in for a friendly visit." In other words this minister, serving a church of about six or seven hundred, had really tried to put one over on his congregation by sending out fifty or sixty people to call on the rest of the church, with the idea that they were going to pretend that they were calling on their own initiative. Naturally you cannot put anything over on all the people. In fact, the greatest benefit of the campaign is realized only when these visitors go with the authority of the church, to call in the name of the church. For that reason a letter should be sent to every member of the congregation, telling them what you have in mind.

What Are the Values Received From Such a Campaign?

First, the benefit derived by the visitors themselves. Each year, after the day is over, many of the new visitors say to me, "I dreaded to make the attempt, but I would not part with the experience of the afternoon for anything. It has been the most satisfying thing that has happened during my experience with the church." This is the universal testimony of men who, having been prepared for the day's work, enter into the task in the right spirit and come in contact with a people thoroughly prepared for their visit.

Second, there is created in the congregation an *esprit de corps* that can be obtained in no other way. The whole church appreciates the fact that an effort has been made to give them a part in the formulating of the church policies and in offering suggestions for the welfare of the organization together with the chance for fellowship when no financial demands are made.

Third, the creation of a list of prospective members. Such names are apt to be of far more value than are the names obtained in any other way because you not only know where to go for your next new members, but you already have individuals in the church interested in winning those people for membership. In that way it is possible to set the majority of your present people scanning their neighborhoods looking for the material for which they will get the credit. It is surprising how eagerly members will go out after other people if the task is put up to them and if, in return, they know that the credit is to be theirs.

Finally, such a campaign creates the machinery that can easily be used by the trustees and the committee on benevolences for the joint financial canvass with which we close the year's work.

Reception of New Members

Four weeks before the date announced for the reception of new members, a small membership committee of active men and women, working with the minister as chairman and adviser, can very quickly go over the list of prospects and by personal visitation, have the people ready for the deacons' meeting. Some formal application blank will be of great help. The ones supplied by the Commission on Evangelism can be used, but if the expense can be met, a new one ought to be printed by each church. The peculiar value of the application blank is seen, first, in the feeling of confidence with which your membership committee

will work if they have a specific task to perform —it offers them an opportunity to come definitely to the purpose of their visit and, as our insurance men say, to "close the contract." Second, the prospective member receives help from this method in that he agrees to join a church that has definitely articulated its creed. He is saved from the embarrassment of feeling that by joining the church he is inheriting the prejudices or the vagaries that have in many communities attached themselves to ideas of church membership. A church that can say, "This is what we believe," and "This is the thing we stand for in this community," will in these days make a great appeal to progressive men and women.

The committee should not only report the results of their work to the deacons' meeting, but should also accompany their friends as sponsors. Again the value of this method is twofold; it gives the sponsors themselves a realization of what they have done—a sense of victory; and it gives the people sponsored an added sense of friendliness—they are not going before a strange committee alone, but are going with one that has traveled that way before.

All that now remains to make the fall work complete is to set aside a definite date for the receiving of new members because, *after all, this is the thing we have been working for.* Our program will have accomplished very little if it has merely meant the moving of machinery for its own sake. The purpose of all our organizing and all our planning must be the deepening of the spiritual life of our people. But that can never take place as an end in itself. A deepened spiritual life always means active searching after those who are not yet members of the church. The locality in which we work will have to play a large part in deciding the particular method we use, but whether we are going to receive five new members or fifty it will pay to make the date of their reception a special service, when the new members themselves will feel that their coming into the church does make a difference, not only to themselves but to the church; and the older members will be stirred to exert themselves and welcome the newcomers in their midst.

I do not believe it wise to have this communion date coincide with any great date of the church year. In order to keep a maximum of interest among the people, the great days of the church year ought to take care of themselves and every opportunity to create an additional red-letter day ought to be taken advantage of, because in that way you have more rallying points throughout the season.

We are now approaching the end of the year with one definite period of activity closed. One goal has been reached. And after a very brief period of rest we put into operation a carefully planned Lenten and Easter program.

Happy Homes

By MARION LEBRON

TO begin with, you must first know what the DeAngelos had for supper. Miss Hague and I went to call on them one winter evening, groping our way through the dirt and darkness of the front half of the cellar, back and back to a crack at the far end which emitted the uncertain flicker of a candle and the sound of several children crying.

"Mary! Rosie!" we called. Some of the crying stopped. The door opened. Six or eight dirty hands patted joyously on the sleeves of our coats.

We found the DeAngelos happy this evening, happy with the exception of the three smallest babies whom we had just heard weeping in chorus because they were too young to understand the cause for happiness. Their father had worked that day. Rosie had gone out to buy the supper.

Friendly Mrs. DeAngelo came forward, telling us about it with a rapid flow of Italian. Beside her stood bright-eyed little Mary with her lips moving as rapidly as her mother's to give us the translation in English. Mary had been to school a year. She was proud to be able to render this service.

"See," pointed Concetta, and we turned to find on a coverless soap box on the bare board table the round loaf of coarse bread so familiar in Italian homes. Mrs. DeAngelo slapped Concetta's hands to keep her away from it and cuffed Vitello head to keep him away from it, and we all sat down to wait for Rosie. Miss Hague talked to the good-natured but spineless Italian father about his new job. I sat next to a dirty, sad little human on the bench by the range. This was Antonetta —poor little Antonetta. As I looked at her thin ankles and pinched chin I could see that she was suffering from being the smallest independent struggler in this nestful of hungry birds. It is the bird that grabs first that gets the worm every time. And hunger is too gnawing for anyone to think of being generous.

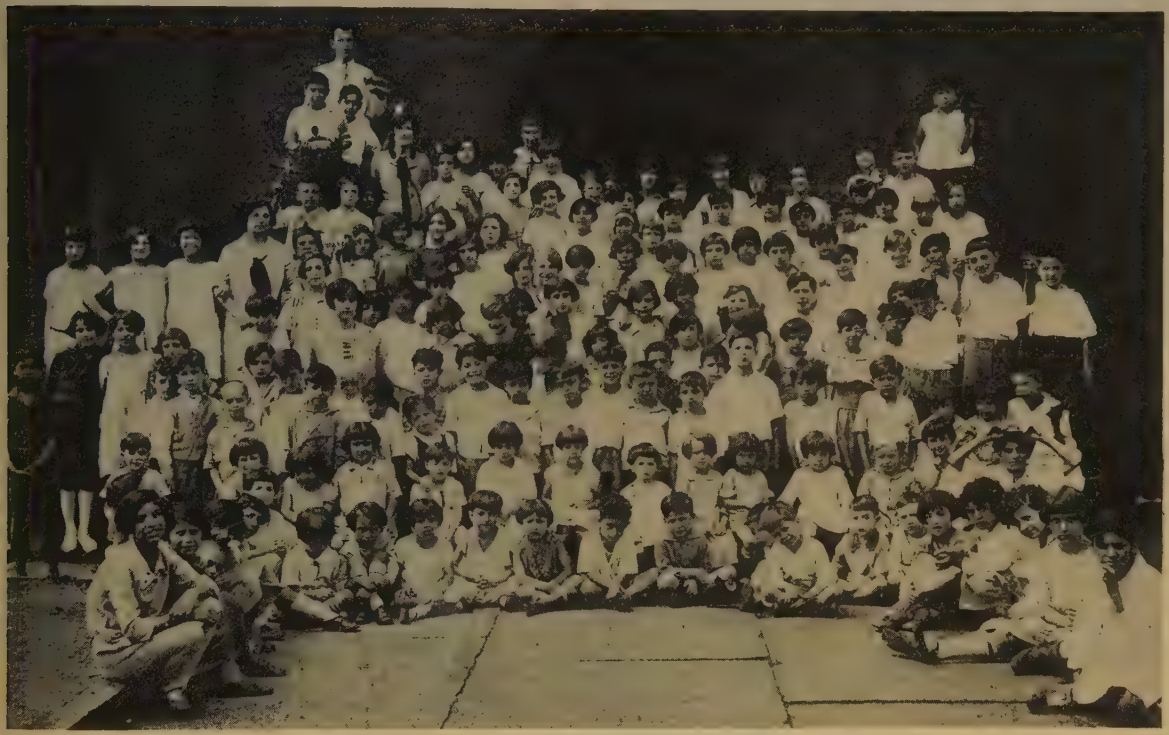
I observed also from where I sat that there was

t one small, high window in this living room; it the bedroom off of it had no windows at all; it the beds had no coverings of any kind over e mattresses; and that the means of warmth at ght consisted of a heap of dark shawls and old thes.

Then Rosie came in, and everybody began to k at once. She put her purchases on the table one large bag and one small one. Mrs. De ngelo snatched the large bag and all the chil-en grabbed into it. This time there were enough rmuda onions to go around. Rosie grabbed rs, too, and then proceeded to pour from the

police courts of Greater New York for its efficient breeding of high-grade criminals.

And yet, as they shuffled down the aisle to their seats on that first morning of school, you could not believe that these children would turn out so badly. They were a bright appearing crowd of youngsters. You felt inclined to wonder not at the disorganized way in which they came in on that first day but at the eager attention that they gave to the morning worship. You wondered not at the torn and soiled clothing that they wore but at their clean faces and brushed hair—signs of their desire to do things right, even against the greatest obstacles.



CHILDREN AND TEACHERS, VACATION BIBLE SCHOOL, ITALIAN MISSION, BROOKLYN, N. Y.

all bag a white mound of granulated sugar onto e dirty board table. The children bit into the peeled onions, dipped them into the sugar, bit, d dipped again. With their free hands they tore pieces of the round loaf that was in the soap x, laughing between bites, and urging us to eat th them.

This is one of the homes in the congested Italian trict of Brooklyn from which children came this mmer to attend the Daily Vacation Bible School the Congregational Italian Mission. Concetta d Mary and Rosie were among the first to clamor the door. One hundred and seventy others fol-ved close at their heels—children of some of e neediest families in the country, the kind that nta Claus really does forget to call on—children om a district that has long been known to the

These were hungry children. Long before the school was ready to open, we who knew the neighborhood tried to decide among ourselves what it was that they were most hungry for. We decided that it was happiness and recalled the statement of a prominent judge: "In my experience, I have never known a happy criminal." With vivid pictures in our minds of the homes from which our children were coming, we decided that the greatest need for that happiness was in the home. "Happy Homes," then, became our motto for the five weeks of school.

Each week we discussed a different way of making homes happy, and the theme of the week was woven into the habit talk and story hour, into the Bible lessons, the memory work, the practical discussions, and the handwork. After the theme was

once explained, we tried immediately to put it into practice, always happily rather than solemnly, for we would defeat our own purpose were we to add more solemnity to these already burdened hearts.

The children seemed to respond to the pleasant dignity of the morning worship and to really express the ideals that they learned there as they participated in other activities. "One, two, three, four, five, six, seven, eight," counted Rafael as he fastened the candy gum drops into the bouquet that he was making in handwork. "I need one more, Miss Harsh," he said to one of the assistants. "There are nine in our family." Rafael was only a primary boy, but the theme of the week, "Sharing in the Home," was being translated by him to mean, "See that each one in my family gets a gum drop." Needless to say, Miss Harsh was delighted to supply the ninth gum drop.

"Obedience in the Home" was the theme for the second week, because the children of these poor Italian parents are as spoiled as any rich child ever was. "She no wants to do it!" is all an Italian mother will say in explanation of her disobedient daughter.

The theme for the third week was "Health in the Home," and for the fourth week, "Thrift in the Home," with wash cloths, garters, towels, lessons in mending, tooth-brush racks, health booklets, and handkerchiefs in the handwork classes to correlate.

Every Friday the whole school went for a picnic in Prospect Park—all except the older boys, who were taken by their leader to swim in the pool at the Young Men's Christian Association. What these outings meant to the children can only be truly understood by those who saw them at their play. The older girls, weary with too much care of little children, with faces often as old as their mothers', played games and ran over the hills and swung in the swings on the playground as if they could never get enough of such pleasure. The primary children were perhaps most attracted to the zoo; and the kindergarten babies, who had been kept "by the house" by mothers too busy to take them out, gave squeals of joy at the first sight of green grass and, lying down, rolled over and over like little puppies. Their spontaneo rhythmic response to things that delighted the was particularly interesting. Outside the rabb cage they all chanted, "Raa-bits! Raa-bits!" united delight for several minutes. As soon they were told the name of the scampering brow creatures in the trees, they honored the squirre in the same fashion. Whenever they could cat a glimpse of the Prospect Park sheep coming ov a hill they would throw out their arms, cryi "Sheeps! Sheeps!", and then chant, "Baa-baa, bla sheep" all the way through in unison.

Little Josie was one of these enthusiastic fiv year-old kindergarten children. Her mother h kept her close "by the house" in motherly love a superstitious fear of unknown dangers. Then t word of the Daily Vacation Bible School spre over the neighborhood and Josie's mother, with co fidence born of many good rumors, let her out of h sight for the first time in her short life. On Tue day and Wednesday and Thursday she came school, and then the teacher said that on Frid they would go to the park. Josie was very excit The next morning at five o'clock she opened h eyes and sat up straight in her bed, saying, "Wh to go, Mama? Mama, when to go?" And h mother, who was telling us about it, said to h "Well, not to go at five o'clock!"

Some of the children who are old enou to dismiss themselves from home in the morni do come to the mission almost as early as fi o'clock. We know that Concetta DeAngelo w at the door as early as six one morning; that fair-sized delegation was generally there at ha past seven and a larger one at eight. The school not open until half-past nine, but the kindly boa of the closed mission door seemed pleasanter these children than the homes in which they h spent the night. The morning sunshine pou into the mission yard, and we were glad to h the children there getting the benefit of the fre sunny air. They watched the door, for it mi open any minute to disclose the school room h with many bright-colored pictures. They even li to peek through the crack and spell out the si "Happy Homes," that hung over the platform.

Rev. L. S. Clark, A. M., Principal of Knox Institute and Industrial School for forty years—now Emeritus Principal for life—and Mrs. L. S. Clark, teacher, matron and preceptress for thirty years, retired June 2, 1927. During their administration Knox Institute has grown from "a little ungraded school with too few students to be worth the counting" and one four-room building, to top rank of the high and industrial schools Georgia and bears the distinction of being the f high school for Negroes ever accredited by accrediting commission of the University Georgia, as a group 1 high school.

—From *Southern News*

Visiting the Family

By HARRY R. MILES

HE great family of the National and State Ministerial Boards has over eight hundred pensioners with whom acquaintance and en intimacy is established through correspond-e. It is a great satisfaction to a secretary lly to look into the faces of those whom he has come to know through their letters. Last spring attendance at the Washington and Oregon Conferences gave opportunity to visit more than fifty of these people, and the visits seemed in many cases like getting home. I came away humbled before the strong lives of some; wondering at those with ken health and in pain, yet of good cheer; hiring the serenity of many who, in their daily s, have a constant struggle to make ends meet.

SERENE TWILIGHT YEARS

n crossing the continent I graphed ahead the hour en my train would stop for minutes at the home city five orphans to whom the rd of Ministerial Relief has n foster-parent, or rather n assistant to a dear family, o have been like real father mother to them all these rs. They are now scattered, oldest teaching and making ome for the two youngest, one was in the city that day came to the station with good man whom she called ddy" and his wife. She is vely girl, full of enthusiasm, gentle bearing and deeply reciative of what has been e for them all. This sum-she was sent by her col-Young Women's Christian ociation as its delegate to the great "Y" camp at Lake Geneva. I am beginning my story not with old people for whom most of the Board's work is done, but with a girl

A HOUSE BUILT BY A COLLEGE BOY

sparkling with life and making the utmost of opportunities that, but for the Board, would have been denied to her. Only a small portion of our funds goes to young folks, but that brings quick and great returns.

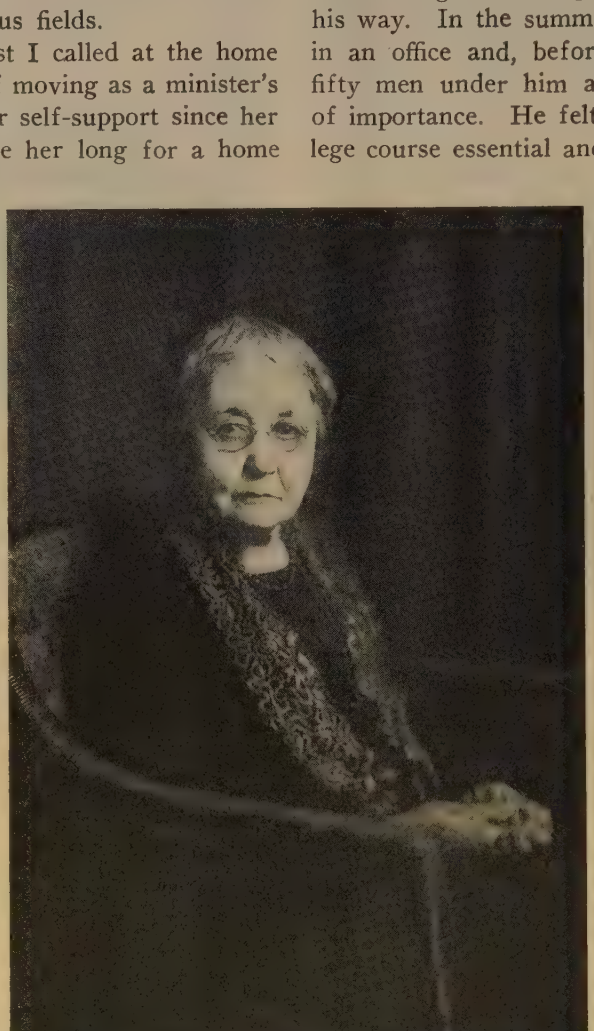
The first stopping place was Spokane, in a section where one of our pensioners, now living at a distance, had half a dozen parishes and thirty-two years' service. The fragrance of the man's life remains in the whole district where he is loved and honored. In asking subscribers for payment of their Pilgrim Memorial Fund pledges I referred to this man and said that the purpose of the Fund was to make adequate provision for those who follow him. This was all the introduction needed, and the man is one of many whose work I found abiding after the worker has gone from the field.

"ALL RIGHT IF ENOUGH TO DO"

One of our heroes, a Yale Ph.D., after teaching eleven years, heard the call of the home mission field and left his professorship to go to Iowa, where he said to Dr. Douglas, the state Superintendent, "Give me the place no one else wants." His wife says that he got several places of this kind before he was through, but that he was successful, even as

men count success, in each place. His salary averaged half of what he received as a teacher, yet he said, as we talked, "I have filled small places, but I have trained men and women who are filling large places." That is a great reward and it has come to many of our ministers who have served in inconspicuous fields.

My first day on the coast I called at the home of a widow, whose years of moving as a minister's wife, and of hard work for self-support since her husband's death, have made her long for a home of her own in which to spend her last days. A daughter, who is teaching and is her main support, bought a cottage. The mother has a grant from the Board of Relief. They put half of each month's income into paying for the cottage and, in some way, manage to live on the other half. They look to the glad day years ahead when the little home will be all their own.



MRS. HARMON BROSS

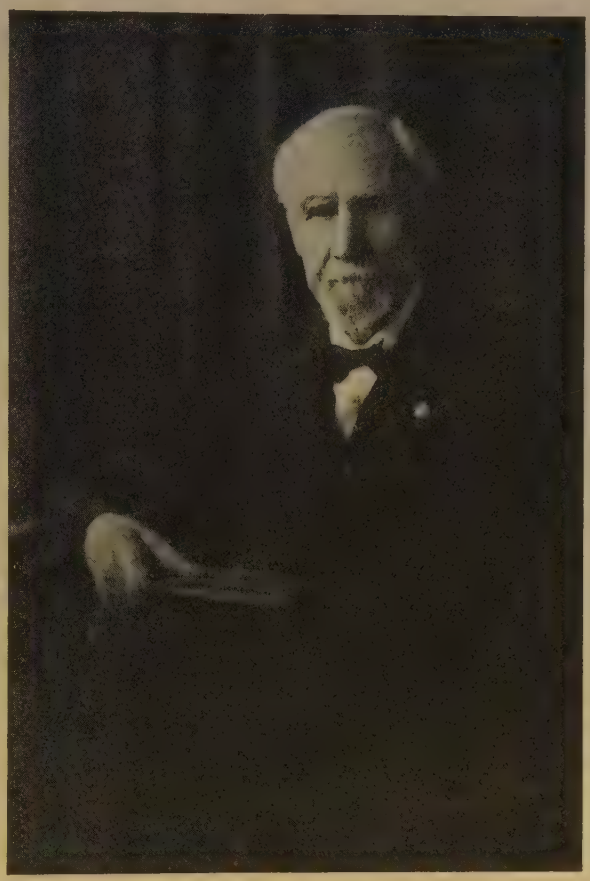
The bungalow, of which a glimpse is shown on page 781, has a romance. The widow, whose home it is, was before her marriage an art student in New York, where her work was of such character that both La Farge and St. Gaudens took her into their studios as a helper. She married a home missionary and moved across the continent. When her husband died, her one ambition was that the children should have an education. They and she have worked and sacrificed to this end. They moved to the city, in order to be near the university, but the rents proved too high for them. The son bought on credit fifty-two dollars' worth of lumber and sheathed up one room on the outskirts into which they moved. At first, they covered the windows and doors with muslin. Later a man gave them some windows from an abandoned chicken house. As often as the son could save five or ten dollars, he bought a door, or some more lumber and went on with his bungalow, until now he has built on two bedrooms, a kitchen, and a bath. A window-box runs along the side of th main room, and there is a touch about the who that makes it both charming and homelike. Th boy has won highest stand at the university. A one time he was working eight hours a day ther and driving a taxi eight hours at night, to mak his way. In the summer of 1926 he sought wor in an office and, before the vacation ended, ha fifty men under him and was offered a positio of importance. He felt the completion of his co lege course essential and went on with it, gradua ing last June with highe honors, and with the a surance of a large futu

One of the happie memories of my trip that of the man pictur on page 781 reading. H vitality is greatly impa ed, and he can mo about but little, but h home is on a hillside th slopes down to the vall on the other side of whi towers snow-capped M Hood. He watches th peak by the hour, wh against the blue sky midday, with soft hues the afterglow at sun and finds peace if strength as he lifts up eyes to this glorio mountain.

Not all whom I visi had the serene bearing the man sitting under M Hood. It is hard some ministers to rec cile themselves to ret ment. The man wh you see in his garden had a ministry of fifty yea beginning in New England, and the last thirty-t in South Dakota, where he was a most effecti honored minister. In the last year of his service, was struck by an automobile. One leg was fr tured, and he was sent to bed, and told that he m not get on his feet for six months. He was back his pulpit in a wheel-chair in two weeks. The th week, he rode four miles to conduct a funeral se ice. He did not consider a broken leg reason being interrupted in his church work. This man always been on the go, and he does not know h to stop. He said to me, "I am all right if I find enough to do." He has behind his house a g

en to which he has annexed a vacant lot, that the wner permits him to cultivate until it is sold. He rites, "I like California and so far I have found nough to do with my garden and writing to keep ie from feeling bored." Two of his daughters ecently graduated from college, and are now teach-rs, paying off debts for their education and at the ame time giving a third daughter the schooling iat they enjoyed.

Not far from him is another man, as heroic and ndependent, whose battle has been of a different ind. He was stricken ver thirty years ago and as been on his back ight years. His face is ot that of a sick man, ut is radiant. His wife natches him in courage nd in depth. A friend itting by him remarked ecently, "You people eem so perfectly satis-ed, I cannot understand ." He said to me, "Of ourse, I made no reply, ut we feel that the true Christian is perfectly sat-sfied when he feels that God's will and purpose oncerning him are being vorked out in his life, ven though this leads hrough handicaps and uffering and privation. The language of every ormal heart should be, I delight to do thy will, O God.'" He said as I eft him, "We have emonstrated that one an live a victorious life nder abnormal circumstances." What a challenge is words give to the rest of us in days that look ark!



HARMON BROSS, D.D.

Before the opening of the National Council at Omaha, I ran over to Lincoln to call on Dr. and Mrs. Harmon Bross, whose faces look out from hese two pages. Dr. Bross is ninety-two years ld. His first parish was in Michigan, from which tate he enlisted in the Civil War, where he be-ame a Second Lieutenant. He graduated from hicago Seminary after returning from the war. He has been a home missionary pastor almost all f his fifty-six years in the ministry, with an av-rage salary of $852. He more than once declined to have his salary raised by home missionary aid, preferring that his church remain self-supporting. For fourteen years he was Home Missionary Superintendent of Nebraska, where he is every-where known and loved. Dr. and Mrs. Bross cele-brated in September the sixty-second anniversary of their wedding. Both attended the Omaha Coun-cil. Despite their years, they are among the young-est in the family of the Ministerial Boards. In writing the July letter that goes out with the quar-terly checks to all our pensioners, I shared with the whole circle of our great family my joy in seeing many of them on this trip. I mentioned Dr. and Mrs. Bross by name. The place they hold in our fellowship is shown by the many responses that came from ministers who have worked with them, have been enter-tained in their home, and found reason to love them. One man, now living in California, ex-pressed delight to learn that they are still living. He told of being a stu-dent more than fifty years ago at Doane College, in Crete, Nebraska, when Dr. Bross was pastor of the little church there. When he fell sick, Mrs. Bross brought to his room home dishes which she had prepared, and was a mother to him. What she did then has made her a light on his pathway for fifty years. Their sixty-two years together have been packed with kindnesses like this, and both of them are alert enough to go on doing the same things now.

The men and women whom I visited have a flavor that does good to all who come near. For long years they gave their best. Now they should be given what is needed for their comfort in age. It is surprising how much they get out of the little which the churches provide for retired ministers.

Our average grant to a veteran is only $373, in-cluding the Christmas remembrance. The Baptists give $400, Presbyterians $475, Episcopalians $600. These veterans deserve better of us.

The American Missionary Association

An Official Statement for the Fall Promotion Campaign

EIGHTY-ONE years of persistent training of Negroes in self-respect, self-expression, self-determination and self-reliance have done much to break down the walls of race prejudice and race exploitation. In 1846, the founders of the American Missionary Association began their educational crusade of brotherhood purely on Christian humanitarian principles. The Negro had no faith in his own future. His white owners believed that God had made him to be a slave just as he made a mule to be a beast of burden. The observable evidences were in favor of the slave and mule theory. Today the contrary is so obvious that the educability of the Negro is no longer debatable, and cities, towns and rural districts throughout the South boast of their public schools among Negroes, and experts travel from all parts of the world to study the system of Negro schools in North Carolina. The leaders of this movement throughout the South unite in their praises of societies like the A. M. A. for pioneering in a work which they now recognize as their civic responsibility. They acknowledge their debt to the mission schools, they know not what they would do for teachers if it were not for the mission schools, and they say that for many years to come the mission schools will be needed.

It would seem to some, therefore, that the A. M. A. has about served its usefulness. Within a decade, the number of its Negro schools alone has dropped from seventy to twenty-three. At this rate, within another decade the work will be done. So reason those who read the magazine articles on the New South or travel through the New South. This is but a superficial observation. The twenty-three schools cost more to operate than the seventy cost, and they employ as many teachers as the seventy employed. The elementary mission school has about completed its task. Within a decade, the secondary mission school may have completed its task. But what of the college and the professional schools? An awakened people rightly demand their own teachers, preachers, lawyers, doctors, business men, technicians, skilled mechanics and farmers, political statesmen and intelligent representatives. Where is the Negro to get this training? Northern colleges increasingly operate on a race quota basis, either implied or expressed. This depends entirely on the number of their applicants of color. There is not a single Negro college, North or South, listed in the American Association of Universities and Colleges. In other words, there is not a single institution in America devoted to the higher education of the Negro which has the recognized rating of Oberlin or Carlton, to say nothing of such larger institutions as Harvard, Yale and Columbia. Yet, during the past year, there were over nine thousand colored young men and women pursuing studies beyond the high school, most of them in Howard, Fisk, Atlanta, Talladega, Straight, Tougaloo and similar Negro colleges.

Who will bring these colleges to the standards required by the American Association of Universities and Colleges? Not the state legislatures. Not the white tax payers. So far as Talladega, Straight, Tougaloo and a few other growing A. M. A. institutions are concerned, this will have to be done by the alumni of these colleges and the friends and patrons of the A. M. A. Right now, to fully standardize Talladega, Straight and Tougaloo would modestly consume the A. M. A.'s share of the Congregational apportionment for the Homeland Societies.

With the years, therefore, the A. M. A.'s task becomes intensive rather than extensive, expensive rather than inexpensive, more dependent rather than less dependent on the generosity of Congregationalists who have ever believed in the liberal, Christian education of all people regardless of race or color. The white people still would be better off educationally if Harvard, Yale, Columbia, Princeton and Chicago should close their doors than the Negroes would be if unrated Howard, Fisk, Talladega, Straight and Tougaloo should be closed. The whites would still have a whole galaxy of Grade A colleges and universities. In comparison, the Negroes would have almost literally nothing.

If any home missionary society has a task, surely the A. M. A. has one.

All of this refers to the Negroes alone. The A. M. A. still has its responsibilities among the American Indians, American Highlanders, the Porto Ricans, Spanish-speaking Americans and the Orientals, in addition to a number of interdenominational enterprises devoted to the interests of these peoples.

Nine cents out of every dollar given by Congregationalists to the Homeland Societies represents the entire contribution of Congregationalism to the cause of better race relations in America, Christian brotherhood among the different races and for the special physical, educational, moral and spiritual needs of Negroes, Indians, Porto Ricans, Mexicans, Filipinos and American Highlanders. In other words

ne church that gives $1,000 annually to all the Homeland Societies is thereby giving to this colossal hase of the work only $90. Is it a wonder that acialism grows by leaps and bounds, and that there a "rising tide of color"? The only cure to racial-m is brotherhood. The only assurance of brother-ood is brotherliness. The chief evidence of broth-rliness is a just share in social goods and privileges. ine cents does not seem like a very large share. ine per cent of $5,000,000, however, would mean 450,000, which would go a long way in demonstrat-g brotherliness and in the establishing of brother-ood. Without *your* nine cents or nine dollars or ine hundred dollars, however, it is foolish to ex-ect $450,000, and unjust and unchristian to expect at some one else will pay your share for you.

But even $450,000 is not sufficient. Special gifts, esignated for scholarships and other unmet needs, ust be solicited continuously. A. M. A. presidents, rincipals, teachers and students patiently bear this nysical and nervous strain. It is they who are articularly relieved by special designated gifts and gacies.

Hundreds of A. M. A. friends have perpetuated eir generosity and good will or immortalized their mes or the names of loved ones through legacies esignated for memorial buildings and scholarship nds. Increasing numbers are making large con-tional gifts, thus assuring them a safe income for fe and making their gifts available immediately death without legal complications and delays.

Its Budget Adopted for 1927-1928

ppropriations for the Missions and their Administration		$715,647
In the South	$556,647	
On the Indian Field	55,000	
Southwest and Orientals	33,000	
In Porto Rico	57,000	
For Cooperative Work	14,000	
alaries of retired missionaries		29,390
uitions received at the schools		120,000
Total		$865,037
ost of educational publicity through Commission on Missions, A. M. A. Department of Support, THE AMERICAN MISSIONARY magazine, lantern slides, pamphlets, etc.		63,550
ost of financial administration of endowments, legacies, collections and the distribution of appropriations		35,675
Total		$964,262

Estimated Receipts:	
From the churches	$300,000
From school and college tuitions	120,000
From maturing conditional gifts	5,000
From current undesignated legacies	60,000
Income from invested funds	479,262
Total	$964,262

The proposed budget of actual needs amounted to $1,290,262. This was arbitrarily cut by $326,000. If the $5,000,000 goal of apportionment giving is reached, then the A. M. A. would secure from the churches $150,000 additional or less than half the amount which was cut from the budget.

The American Missionary Association has twice in recent years increased salaries paid to missionaries, but they are still far below what should be paid to the class of men and women who are serving you in this work.

The American Missionary Association has always been "too poor to be economical" in its buildings and their equipment. The physical plants have never been adequate for the volume and character of the work accomplished, in some cases almost hopelessly inadequate.

Its Specific Responsibilities

Schools among Negroes:

Trinity School, Athens, Alabama.
Burrell Normal School, Florence, Alabama.
Cotton Valley School, Fort Davis, Alabama.
Lincoln Normal School, Marion, Alabama.
Talladega College, Talladega, Alabama.
Fessenden Academy, Fessenden, Florida.
Knox Institute, Athens, Georgia.
Ballard Normal School, Macon, Georgia.
Dorchester Academy, McIntosh, Georgia.
Allen Normal School, Thomasville, Georgia.
Straight College, New Orleans, Louisiana.
Girls' School, Moorhead, Mississippi.
Tougaloo College, Tougaloo, Mississippi.
Brick Junior College, Bricks, North Carolina.
Lincoln Academy, King's Mountain, No. Carolina.
Palmer Memorial Institute, Sedalia, No. Carolina.
Peabody Academy, Troy, North Carolina.
Avery Institute, Charleston, South Carolina.
Brewer Normal School, Greenwood, So. Carolina.
Le Moyne Junior College, Memphis, Tennessee.
Tillotson Woman's College, Austin, Texas.
Gloucester School, Cappahosic, Virginia.

Schools among Mountaineers:

Pleasant Hill Academy, Pleasant Hill, Tennessee.
John C. Campbell Folk School, Brasstown, N. C.

Schools among Indians:
- Santee Normal Training School, Santee, Nebraska.
- Fort Berthold School, Elbowoods, North Dakota.

Schools among Spanish-speaking People:
- Rio Grande Institute, Albuquerque, New Mexico.
- Blanche Kellogg Institute, Santurce, Porto Rico.
- Community Centres at Marquez, Seboyeta, Cubero and San Mateo, New Mexico.

Hospitals:
- Ryder Memorial Hospital, Humacao, Porto Rico.
- Brewer Hospital, Greenwood, South Carolina.
- College Infirmaries, Talladega, Alabama, and Tougaloo, Mississippi.

Churches among Negroes:

Alabama	11	(3 self-supporting)
Arkansas	1	(1 self-supporting)
District of Columbia	3	(3 self-supporting)
Florida	1	
Georgia	15	(7 self-supporting)
Kentucky	2	(1 self-supporting)
Louisiana	11	(2 self-supporting)
Mississippi	2	
Missouri	1	
North Carolina	25	(4 self-supporting)
Oklahoma	3	(1 self-supporting)
South Carolina	2	(1 self-supporting)
Tennessee	5	(4 self-supporting)
Texas	7	

Churches among Indians:

Santee Reservation	2
Rosebud Reservation	4
Cheyenne Reservation	5
Standing Rock Reservation	6
Fort Berthold Reservation	4
Fort Bidwell	1
Churches in Porto Rico	11

Each church is a center for several out-stations.

Churches and Missions among Orientals:
- Chinese, General Missionary.
- Japanese, Salt Lake City, Ogden, Utah, and Seattle, Washington.
- The Hawaiian Board and the State Conference of Northern and Southern California have undertaken responsibility for Oriental Missions within their territory.

Cooperative Enterprises:
- Commission on Missions of the Congregational Churches.
- Home Missions Council and Council of Women for Home Missions.
- Committee on Cooperation in Latin America.
- Federal Council of Churches of Christ in America.
- Inter-racial Commissions.
- Mountain Workers' Conference.
- Porto Rico Evangelical Union.
- Porto Rico Union Seminary.
- Council for Spanish-speaking Missions in the Southwest.
- Religious Work Directors Government Indian Schools.
- Chinese Students' Christian Association.

Shaping Buildings to Modern Needs

By WILLIAM W. LEETE, D.D.

WHILE the War of the Revolution was still on, some of the advance guard of the Green Mountain State organized the first church at Springfield, Vermont. Nearly a hundred years ago, that church erected a meeting-house which in outward form was worthy of the beautiful surroundings in the midst of which it stood. But with the passing century, came the increasing call for something better adapted to modern conditions. Four or five years ago a prospectus was sent out to its membership in which are found these words:

"The facilities for worship are lacking. The atmosphere of the church does not lift up the soul, but rather depresses it. Many have felt that a complete, radical change, bringing the church up to the highest standards of worship, is immediately necessary. The quarters for religious instruction are inadequate and unhealthful. Over one hundred and seventy-five children on the average are crowded into part of the basement on Sunday noon. The is no ventilation nor cross-lighting; and with lar doors which must be left open, adequate heating impossible. For the intermediate classes, separa classroom instruction, so vitally essential, is lackir The sessions of this department are noisy and co fused, a strain on both teachers and students. T situation is intolerable and, for the future of o own children, must be dealt with at once. The bas ment of the church is divided in such a way th at suppers only a portion of our present congreg tion can be seated at the tables. The kitchen facilit are lacking for proper, efficient and labor-saving ser ice. The basement cannot be adequately heated or ve tilated as it is at present arranged. Meetings are he there in much discomfort both in summer and wint Moreover, the church proper has to be used f entertainments, motion pictures, lectures and ma purposes which are not in a strict sense religio

ny of our people wish that the church proper ght be reserved for religious services exclusively a true "House of God."

Would not ny a pastor l church com- tee affirm that condition of ir church plant much like that ve described? e problem of king old struc- es serve mod- needs is so istent that a scription of w the First urch, Spring- ld, Vermont, met the sit- ion seems well rth reporting. That church had a pro- ssively strong useful life. present mem- ship is five ndred and ty-six and its ts for Congre- ional benevo- ces last year taled $3,299. ch a church , of course, omplish what the weak church will not dare to lertake, but the idea and the plan they have used is applicable to churches little as well as big.

The committee's first wise move was in securing an architect who knows how to make modifications without spoiling the original type; that is Mr. Aymar Embury of New York City. His studies recorded in the book, "Early American Churches," make him an especially wise counsellor on buildings of the Georgian and Colonial style of architecture.

FIRST CONGREGATIONAL CHURCH, SPRINGFIELD, VERMONT

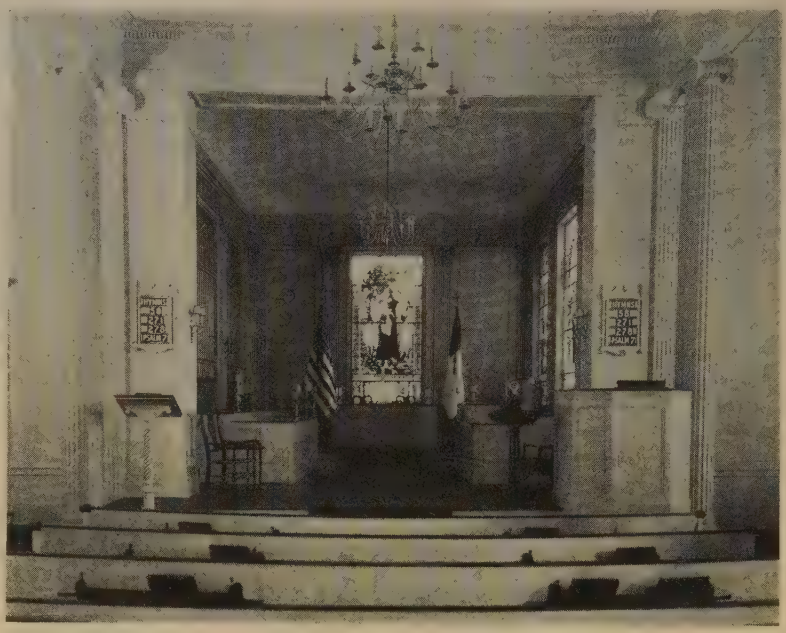
The exterior modification affects not only the front of the church, which is now very attractive, but especially the rear of the building. The ground plan shows how the rooms used for Sunday School and social purposes are attached to the main church structure. The adjustment is very natural. There are few of the old Georgian buildings where a similar addition could not be

LADIES' PARLOR

LADIES' PARLOR ANNEX

made without seriously marring the appearance of the main structure.

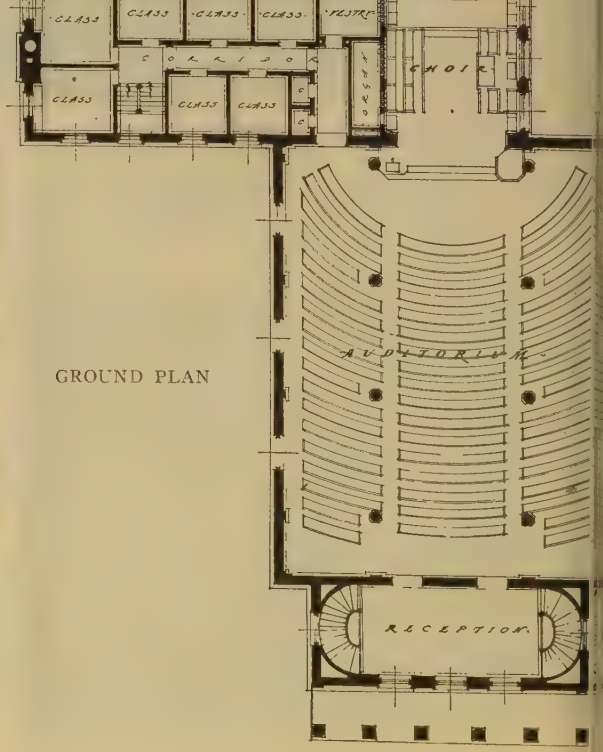
Some of the rooms in the new parts of this building are remarkably attractive. The ladies' parlor was furnished by the Woman's Association. Its carpet and draperies are in gold and blue. The furniture is of walnut. The annex to this room is for serving. Its cabinets for dishes are built into the walls. Few churches have such up-to-date and elaborate kitchen arrangements. Note the gas equipment: gas baker, range, automatic hot water heater, steam table, electric exhaust, double sinks and vegetable sink, serving counter—keeping waitresses out of the kitchen—concrete floor with drain, and so forth. Proprietors of summer hotels in that hospitable Green Mountain State would rub their hands with glee could they lay claim to such an outfit. It was all the doings of the Woman's Association of the church, who expended $1,500 on the job.



INTERIOR, FIRST CONGREGATIONAL CHURCH, SPRINGFIELD, VERMONT

THE KITCHEN

The most striking change made in the main audience room is the chancel. The furnishings for it were designed by the architect. The frieze and pilasters are gilded; the stained glass window is after a painting by Plockhorst, "The Good Shepherd" The action of the organ is by electricity. The position of the lectern, pulpit, stalls for the choir a communion tab are in agreeme with the a rangement pr vailing in the epi copally-governe churches of th Old World. Th a church of o order whic arose as a prote against su churches shou include simil features in i new or modifi structures will by some a versely criticis But the featu are being intr duced in ma Congregational churches in response to a dema which must be respected because it is deeply r ligious. The chancel cannot be introduced succe fully in some of our plain rectangular houses worship. But the objection to it in such cases re



GROUND PLAN

aesthetic rather than religious grounds. In general, a fittingly shaped and decorated chancel helps eatly in promoting the spirit of worship. And at is one of the main things for which the church ists. To secure that result in the minds of church endants in this generation is far more important d more truly Christian than to adhere to forms which can give no better reason for themselves than that they are historically consistent.

The opening service in the remodeled building was held on February 27 of this year. The total outlay was $110,000 and the people of this thriving little city feel that now they have a church commensurate with the town and its ideals.

The Value of Young People's Conferences

By CHARLES L. FISK, D.D.

NOTHING since the early days of the Christian Endeavor movement has done so much to help youth find itself as the new type of enominational Young People's Conference such as at held by the Congregationalists at Lakeside, here the Ohio Young People's Conference has athered for the past six years.

Here have come boys and girls who, as a direct sult, have gone back home with the fixed purpose f again entering high school in order that they ight complete their education, some to go into the inistry and other forms of Christian service. Five rls have decided to take up some form of Christian ork and have entered school to prepare for that urpose, four going to the Chicago Training School or Women and one to Schauffler. Two boys went Mt. Hermon School and one to Oberlin.

To a Young People's Conference in the Middle tates came a young girl who had graduated from igh school and had been teaching in a country hool one year. After that week at the summer nference she went back to teach another year nd a second summer found her at the Congregaonal Young People's Conference.

Here, while training for leadership in the home hurch, a desire and purpose came to Ellen Hart do bigger things. She went back to the country hool for another year, but with a fixed purpose save her money and go somewhere to get the aining necessary for a pastor's assistant.

The third year, after going to the Young People's onference, she entered Chicago Training School or Women. Her summers she put into Student ummer Extension Work—in Oklahoma one sumer and in South Chicago another. She grew in bility and in leadership and proved by her own fe the truth in the declared purpose of this conerence: "To give inspiration and ideals; to help oung people in their choice of a life work; to train r future leadership."

The summer of 1927 Ellen was one of the most uccessful members of the faculty of the Blue Ridge Missionary Conference. This young lady with her gift of teaching and leadership, receiving her inspiration and first training in a Summer Conference started by The Congregational Education Society, gives her life in service in home missionary fields in the Southwest and in the Chicago City Mission field; and finally, as one of the faculty, goes to Blue Ridge and here in interdenominational work, gives inspiration and instruction to hundreds of young people of other denominations; but, important to our own Congregational churches in the South, she ministers to some thirty or forty of our own Congregational young people in the making of leaders for the wonderful new day in the Southland.

"The Congregational Education Society is working with the Congregational Conference of Ohio and they are starting a Summer Conference for Young People at Lakeside. Our church is going to send delegates and is going to pay half of the expenses of the young people who want to go. Can I go, Dad? I know you are busy in the meat market, but you could get along without me for a week, couldn't you? They say they are going to give us training in leadership so we can help in the home church." Thus James Wright came to his father direct from a meeting of the young people at his church.

The result was that James came to Lakeside. Here he got vision. The first year meant so much to him that he came again the second year. Then a great purpose came to him. He came to the District Secretary of the Education Society, who was responsible for starting the conference, and told him something of his longings. "I want to work with boys," he said. "I've got a gift with boys. They like me and I like them and get along finely with them. Do you think I might be able to study and become a Junior Y. M. C. A. Secretary? Could I get into a Y. M. school?" The leader of the Conference asked, "James, how much schooling have you had?" With a blush, James said, "I stopped at the end of my first year in high school." When the Secretary told

him that the requirements of the Y. M. C. A. Training School were such that all students must have a diploma from a high school or its equivalent, James asked what he could do and the Secretary said: "James, there are schools in which a young fellow willing to work hard could manage to receive this training. But it will require hard work." James said, "I'll do the work if I can get in and so prepare for this new work which I want to do." So the Secretary helped get James into the school.

James was one of the older boys and had left high school a number of years before and stuc came hard. He stuck to it, though, and in 192 just three years after entering the boys' school ar five years after he went to Lakeside, received th $500 prize for general excellency from the schoc He was elected president of his class, graduatir in 1927, and was elected also president of the Stude Council.

Does The Congregational Education Society wo pay? I should say Yes. I suspect James wou say Yes, with all his heart.

Adventuring

By ERNEST F. MCGREGOR

The following verses were suggested and inspired by Dr. Beard's notable article entitled "The Passing Years," which appeared in our June issue, page 629.—EDITOR.

LIFE is a venture:
From earliest twittering dawn
Till night's velvet curtains are drawn
Each nerve-worn day tells its quivering share
Of narrow escapes, with inches to spare;
Happy he who threads the throng
Of city street and country lane
And to his heart there still belong
Neither fretful fear nor wearing strain,
But peace and calm, peradventure.

And birth is like life:
Shrill but impotent,
Helpless and improvident,
Each infant broadcasts his hungry cry
Upon a realm unfathomed, though nigh;
Little he knows, less he cares,
But voraciously sinks his succulent lips
In the soft flesh of the breast she bares
And nestles with tiniest finger tips
'Mid fountains of warmth and life.

Youth is a challenge:
Buoyant, heedless, mirthful,
Restive, dreaming, trustful,
He voyages boldly into the big world
With ambition's sails unfurled;
Glowing with love's ardent flame
He looks into the deeps of shining eyes;
Happiness is a free-hearted game,
And truth mere gift, or pale surprise,
In life's rose-tinted mélange.

The rugged years
Confirm youth's claim to manhood.
To seek the highest good
He climbs mountains and fathoms deeps,
Builds and trades, sows and reaps,
Sails fair ships to the enchanted lands,
Rears tall spires above the city,
And deftly works with creative hands
In craft and art, for joy of beauty,
And ventures void of fears.

The middle years,
With echoing themes, prolong
Youth's valiant venture-song,
With courage steadied into patience,
Daring matured to diligence,
Passion harmonized by love;
Interpreting a world of goals and duty,
Where truth is won, as from Above,
And hope and joy and beauty
Come not without love and tears.

Life's day is spent:
The evening hours bring peace
As arduous labors cease;
Age gives poise and gentler graces,
But still the venture eagerly faces;
Memory peoples the past with friends,
But hope peers to see what the dark conceals,
As night with twilight swiftly blends;
And life's long venture clearly reveals
'Tis cradle-born and heaven-sent.

The North Riverside Church, Sioux City, Iowa, Rev. W. A. Peterson, pastor, dedicated a new house of worship on the fifth of last June. It accommodates 500 in the church auditorium and has S day School facilities to accommodate as m more. The building is of the Spanish mission t

Washington Gladden Larger Parish

By CHARLES CARROLL HAUN, *LeRaysville, Pennsylvania*

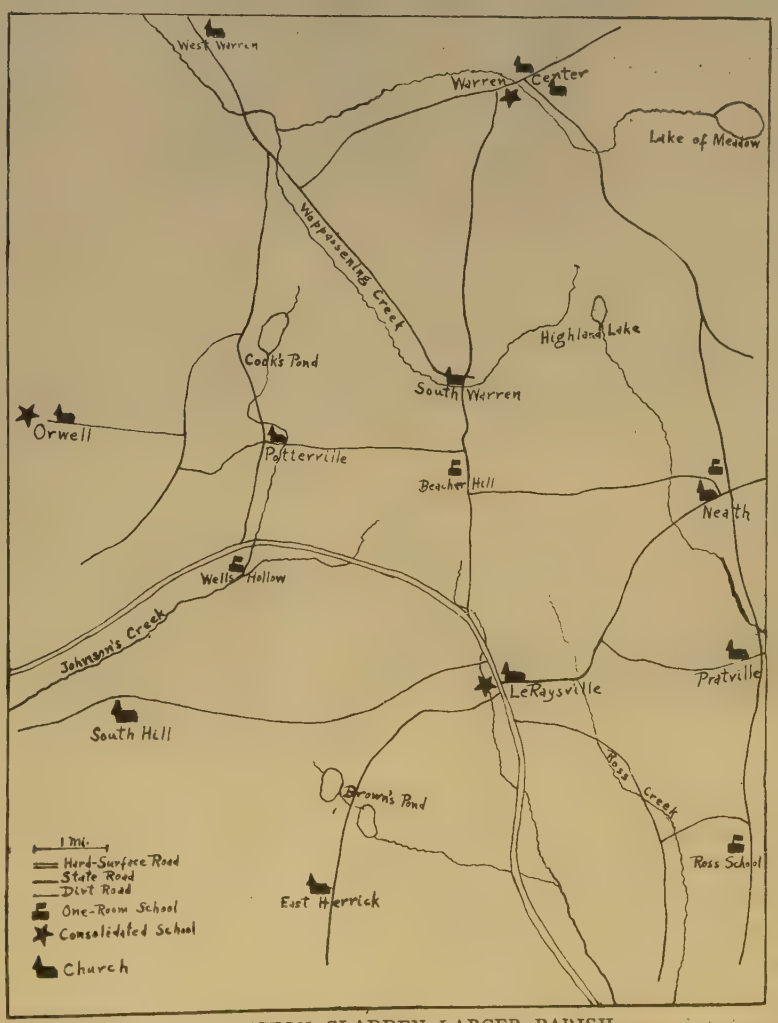
THE outline map shows the dream of a larger parish in the northeastern corner of Bradford County, Pennsylvania. Most of the ommunities on this map have not formally united ıt are cooperating increasingly in the activities. or two years the Town and Country Department f our denomination has been fostering this field ith the hope that it would become the first demıstration parish in Pennsylvania.

Parish Name

The name suggested in this heading is one to ɔnjure with. Washington Gladden was one of merica's greatest preachers. He was born in ennsylvania and grew to manhood on a farm not ır from here. While teaching in Owego, New ork, he became interested in preaching and finally me to LeRaysville, where he began his ministry. Ie was widely known through his championing of ıe social gospel. hurch unions milar to the one LeRaysville reeived his suport. His ideal f service for very human beıg is exemplified ı the larger parh type of minstry. A Washngton Gladden arger Parish apropriately honrs his memory hile furnishing ıspiration for ıe community rogram of the ıurches which ɔmprise it.

"I can remember the time when his church was ull," say the lder people in Vest Warren, orth and South Varren, Potterille, Neath, ratville, East errick, and other nearby points. Some of these churches now are closed while others often have a dozen or less in the services. It is true the population has decreased, but not in ratio to the church attendance. There are still more than enough men, women and children to pack these churches full.

Some folks blind their eyes to the situation, saying: "The Lord will not allow his church to decay." But a brief study of church history will soon show that many church buildings and organizations have gone to pieces through the ages. In reading church history another fact will become evident, namely: that when the church has served the needs of men they have flocked to it and when it has failed to serve those needs they have become indifferent to it. Jesus fed the hungry, healed the sick, laughed with those who laughed and with the mourners mourned, and they flocked to him to receive the blessings from the Father. Let the churches in this section begin serving the vital needs of our people and watch the results.



WASHINGTON GLADDEN LARGER PARISH

Two years ago the church at LeRaysville called a minister who was trained and experienced in the new type of country church work. The Congregational and Methodist people were soon united in a community church. The Methodist church and parsonage were sold to the Congregational trustees for a dollar each. A broad program was initiated. The new pastor became known as one

of the busiest men in the neighborhood because he was often working fourteen hours a day, six days a week. He became active in the life of the community, working for a better school, good roads, improving the health of children, growing bigger crops with a wider margin of profit for the farm home, providing wholesome recreation for old and young.

"It Can't Be Done"

"It can't be done," was the determined reply of the oldest deacon on the church committee. "We can't raise three-fourths of the salary for a trained minister even though the Missionary Society furnishes the rest. This church has been going down for twenty years, and being the tax collector, I know the financial condition of every one here." But the majority of the committee voted to have the new minister try it. At the end of the first year not only the salary but also a part of the debt on previous salaries was paid off. In the second year the amount raised for the local church program increased over six hundred dollars.

THE PASTOR AND HIS WIFE

The Church Lawn

"It can't be done. The ground is too shallow and the maples too thick," replied the janitor to the first suggestion that grass would greatly improve the surroundings. But finally the trees were trimmed high, the lawn covered with wood ash, lime and seed. Now a smooth, green surface slopes away from the white church. The fund for painting the church and parsonage has passed the hundred-dollar mark. Electric lights have been installed by an electrician from Wilkes-Barre in memory of his father who once lived on a farm in this vicinity.

Missionary Giving

"We can't give to missions when it takes more than we can raise for our own church," was the first reply to the new minister's missionary sermon. In the previous year the record showed zero. In 1925 the new program was initiated, resulting in ninety-seven dollars. During 1926 a contribution of one hundred and thirty dollars was made. At the present rate the total for this year will reach two hundred dollars. Last year fourteen contributed regularly through the missionary side of the envelope and this year the number is twenty five. The Church School now gives its offerin on the first Sunday of eac month. The White Gift offer ing for missions comes as part of each Christmas servic

Membership

People in rural sections ar slow to believe in the churc which has lost their confidenc but real service will win ther back. Many of the folks no attending this church will prob ably become members. Durin the past two years thirty-on have been received, making total of one hundred and nin teen. From early spring unt winter of last year the atten ance averaged one hundred f the morning service and six in the evening.

The Parsonage

"We can't do much mo than we have in the past said certain ladies in "T Aid," but in the following tw years a good furnace went in the parsonage, electric ligh were installed, kitchen and bathroom fixtures r placed the dilapidated symbols, while paper a paint changed the countenance of all the rooms.

Motion Pictures

Some years ago an enterprising local Fo dealer borrowed a DeVry portable motion pictu machine with which he ran a short series of ed cational and feature films, several of them meeti the rightful denunciation of the church folks. T community was too small to support such a co mercial enterprise, but the idea of having a pictu show made a wide appeal. "It can't be done," v the main difficulty bucking the idea. In the fi place the state laws made it impossible, then cost of equipment, and next there was no organi tion or group of individuals to assume the sponsibility. The new preacher made a study the project. Letters and visits to the state cap finally brought a permit. The Extension Boa offered to meet half the cost of the best Ac machine and a local group signed a note for other half. Shows started at a profit. Theat over twenty miles away kicked and the state s down a new list of requirements.

Nearly a year passed and a thousand doll

had been spent working over the former Methodist church. Now the pictures run every Friday night, showing fine programs. Selections are made from the best films on the market. Only high-class pictures are used. People come from the whole larger parish area and the debt is sinking faster than any one expected. The church committee has carried this project through to success, demonstrating its initiative and new zeal to serve the larger community.

Chautauqua

Radcliffe Chautauqua comes to this country section for three days each June. Farmers have canvassed every home in these surrounding neighborhoods and have sold enough season tickets to cover the guaranteed price. The tent is set up beside the church and is packed for the performances. Neither Potterville, Herrickville, LeRaysville, Neath, nor any of the other little neighborhoods, could have Chautauqua, but by all swinging together it is put across in fine shape. There are many other benefits which could be had by this larger parish area if we had leadership to develop them.

Other Activities

Many activities, promoted by the Congregational Community Church at LeRaysville, have been touching the outer points. A monthly magazine, published "for the purpose of promoting the educational, business, social, and religious life in this community," is sent into three hundred homes. Transportation was furnished half the pupils attending the Vacation Bible School held the past two summers. Many of these children do not attend the regular Sunday School. One-day Church Schools have been held in the district schoolhouses at Wells Hollow and Ross Creek and in the closed church at South Warren. Boy Scout groups have been formed in Neath, Potterville, and LeRaysville. On a stormy night this last winter one hundred came to the first father and son banquet. Following this, the mother and daughter banquet brought out a larger attendance. Old Home Day has been held for two years with many requests that it be made an annual affair.

CHURCH AND PARSONAGE

VACATION BIBLE SCHOOL

FATHER AND SON BANQUET

THE CHAUTAUQUA TENT

COMING TO THE D. V. B. S.

A poultry club meets each month. Open forums and many other public meetings have been held in the church buildings. A special issue of the parish paper played its part in the campaign for a new school building. Frequent devotionals were conducted in the assemblies of the consolidated school. Nearly a hundred joined the Fellowship

of Prayer during the last Lenten season, most of them young people.

The Need

A dozen dying churches in this section should be formed into a larger parish and a new type of service developed, so that in time they would be able to carry forward, on their own support, a vital program of Christian community life. All the people in this area are native Americans. Dairy farming is their common occupation. The hills and roads make a natural grouping of thes neighborhoods. LeRaysville is a very small villag but has been the trading center and could serv the larger parish in many ways.

Several experienced workers, trained for th rural field, should be put into this section, a com munity house built, and investments planned for period of years. There must be investments o life and money before the dream of a Washingto Gladden Larger Parish can truly come to pass.

One-Third Women

Given at the Joint Conference of New Mexico and Arizona at Tempe, Arizona, April, 1927

By KATHARINE P. HEALD

IN THE first chapter of Genesis we read: "God said, 'Let there be . . . and there was.'" In 1925 the National Council of Congregational Churches said, "Let there be a merger," and there was a merger. Some of us think that God was some time in getting ready to say, "Let there be," and more time before "there was." The history of this fiat of the National Council covers some years. We don't know just when we began to hear the question asked occasionally in our women's missionary meetings, "What do all those letters stand for?" nor when we first heard somebody ask, "Is the American Board a home or a foreign society?" nor when we first had the pleasure of explaining why our society was called an auxiliary, and what it was auxiliary to, and why we sent our home missionary contribution to Phoenix or New York, and our foreign contribution to San Francisco or Boston. But we do know that after this, and after we get through explaining about the merger, we can say, "This is for foreign missions," and "That is for home missions," and thus satisfy the inquiring soul who is not too determined to go into details.

The History of the Merger

At the very first National Council in 1871, "a committee was appointed to consider the feasibility of consolidation" of missionary societies "with a view to efficiency and economy." That committee recommended the merger of the home missionary societies, but nothing was done about it. As early as 1891 the consolidation of the three Woman's Boards with the American Board was suggested, but nothing done about it. And still the women kept on asking, "Why can't we have just one foreign and one home missionary society?" and still the question kept appearing, reappearing, and disappearing at National Councils and state conferences—like Banquo's ghost, it would n "down"—until in 1921 a motion was made in th National Council to combine the Boards. Th motion passed its second reading in 1923. In Jan uary, 1924, the Commission on Missions appointe a Committee of Twelve to study the missionar activity of our denomination, including "furthe consolidation of Boards, and the relations of ou women's organizations to our missionary program That committee at Washington, in 1925, recon mended a two-society organization, namely, or foreign and one home Board, with four depar ments in intimate cooperation. It voiced th thought that the maintenance of separate women organizations apart from the general organizatio would be inconsistent and might tend to defeat th very ends toward which they were working. S it recommended the uniting of the Branches an Unions with the regional committees. In sma associations, like our own, the local women's soc eties would naturally work with the state organ zation. Departments or committees might be cr ated, if desired. It recommended also that wome be accorded *at least* one-third representation o governing Boards and committees, and gave it a their opinion that the same principle should obtai in state conferences and in the National Counci This report was adopted, and its recommendatior have already begun to take effect, and are progres ing toward completion.

Are the Women Left Out?

Sisters, did you, just at first, when you read tha the "Federation had ceased to function," draw long breath and say, "Well, I guess that lets u out? No more struggling and striving to me our pledge, no more worrying about deficits, n more planning for budgets. Let the men do th worrying!" If so, little by little you have becom

disillusioned, and have discovered that the idea of the merger is that the women should do not less work, but more. Oh, yes, we have received lots of compliments on the way we have done our work, and are therefore invited to come on and help the men do theirs! It is put diplomatically, of course. The voluntary organizations now existing should be utilized—says the committee—the "foreign" and "home" brought together and placed behind the whole program of the church.

But I have an idea that our good brothers of the Boards, both home and foreign, are more than a little exercised lest in getting "one-third women" on their governing and advisory bodies, they may lose the other two-thirds, who in the rank and file of the women's organizations have been so efficient. The literature they are sending out seems to indicate that they are greatly concerned to retain and utilize the earnestness and devotion, the effort and sacrifice which have maintained in an ever-increasing proportion the state Auxiliaries and Unions. The president of the Western Maine Branch said last October to the Cumberland Association, "In its entire history of fifty-eight years, the Woman's Board of Boston has never had a deficit, and yet it is asked to join hands and march on to glory with the American Board, which has always had a deficit." Dr. Patton feels that, as one woman told him, the bed-rock principle of their success has been the element of administrative and financial responsibility placed upon them. Can the united Boards take over the principles which have made a success of the women's societies? Can they claim and realize the same amount of loyalty and labor?

Well, why not? Why not utilize all the methods and motives which have made our societies a success in the past to promote the united missionary activities of the whole church, while at the same time we are doing away with the expense of maintaining separate organizations?

The New Plan Widely Adopted

So far the response has been noble and generous. Thirty-three — at last reports — states have unified their home and foreign interests. The Northern California Conference was the first to take this step. It has revised its constitution and adopted a new name. Instead of being the "Congregational Women's Missionary Society of Northern California," it is now the "Federation of Congregational Women of Northern California." The reason for this change was explained by Mrs. Ferrier at the latest annual meeting. They had failed in making their society one hundred per cent effective, inasmuch as not all women of the churches were attracted by the word "missionary," and neither did all contribute to benevolences, and so could not really be claimed as members. Their final action involved change of name, enlargement of membership privilege, and a restatement of the article defining purpose, which now reads:

"The purpose of the Federation is to foster Christian service throughout the churches; to cultivate intelligence and interest in the state, national and international work of the Congregational churches of the United States in extending the Kingdom of God and knowledge of Jesus Christ, and to enlist earnest and systematic cooperation with the Northern California Conference to do and promote the work for which the Conference is responsible. The Federation shall act also as a medium of cooperation in interdenominational work."

Colorado women have taken the name "State Society for Christian Work," eliminating the word "missionary." Maine women have chosen, "Missionary Council of the Congregational Churches of Maine"; its object, "To enlist by means of intensive education the interest and systematic support of our Congregational men, women, young people and children in the entire program of our denomination." It will be noted that any individual is eligible to membership, regardless of age or sex.

So we see that really the change, if entered into whole-heartedly and enthusiastically, will broaden rather than narrow the scope of our work. We shall have a wider field than ever before. We shall have a share in local work, state work, national home missionary work, and foreign work. Truly a "world work," and one worthy of our best efforts and utmost loyalty. If our local woman's organization is on the right basis, we do not need to change it; our care and effort should be to extend its usefulness to include, if possible, all the women of our church, and earnestly to seek and to utilize every suggestion and method toward attaining that end.

Disadvantages of Separate Work

Speaking for myself, I have always felt a sort of inward protest because we had "Women's Missionary Societies," and for several reasons. One was that just because we have these societies and have done so well with them—not at this time saying how much better we might or ought to have done—so much of the work has been left to us which it is the primary business of the whole church to do. Another was—and this is the other side of the same scheme—that it seemed to imply that we might settle smugly back when we had met our pledges and accomplished the task which we

had set for ourselves, and say, "Now we've done our part; let the men do the rest!" I think I felt a little as the women did when they were first permitted national suffrage. Somebody suggested that a National Women's Party should be formed, but the wiser, more far-seeing ones said at once, "Not on your life! That is not what we want! We do not care to be side-tracked. What we want is to be a part—an equal part in the machine!" Perhaps I felt that we were permitted to be stockholders, but that we must always own less than fifty per cent of the stock. Now, don't hasten to say, "But yet only 'one-third women' are to be on the managing Boards," for notice that the article reads, "at least one-third women"—nothing said forbidding a larger fraction. In fact, already an executive committee in New England is composed of more than one-half women. The thing we need to watch now is lest they find we do the work so well they will want us to do it all, and fill the Boards with women.

Place and Part of Women in the Partnership

The Committee of Twelve stated that distinctive women's organizations should exist because of the basic fact that many more women than men have free time for church work (we must admit that, mustn't we?—to be fair) even while they would be back of all church interests instead of only a part of them. Specifically we should be responsible in our local churches for educational and promotional work. Our familiar programs and mission studies in Sunday Schools and women's meetings would come under this head, naturally. Also what they are now calling Projects. From Illinois comes the explanation that this is the same thing as the special objects for which we have often worked. Right here I should like to call attention to the danger that in familiarizing ourselves with our projects and promoting them, we should neglect our study of the wide field, which must never be permitted. A rose is a beautiful thing, but the rosebush must be nurtured or we shall have no flowers. An important part of our "propagandizing" may well be in our own families, since the men have so little time for reading and study and we have so many ways of interesting our children in altruistic schemes. We can, help, too, in maintaining interdenominational relations. City Missionary Unions and Y. W. C. A. Committees for World Fellowship are familiar examples of this sort of work. I had almost said boxes and thank-offerings are strictly in our line, but I really do not see why the men should not come in on those, too.

In the department of Social Relations our women have a good chance to use their special gifts. They can not only give suppers—which, of course, they will always have to do, but may do valuable work in the line of Christian citizenship. Mrs. Updike, Associate Secretary of the Commission on Missions, suggests that each state organization have as chairman on Christian citizenship some woman interested in social problems as related to the church.

Sisters, let us show the world that it is not to any form of organization that we are devotedly loyal, but to the Master of our souls and to the work to which he gave his life. Let us with joy join the onward march and help carry the burdens, not being careful to insist upon doing only what we recognize as our share, but determined and eager to do all we can.

Activities of the Chinese General Missionary

By REV. LEE S. HONG

MOST of my time last month was spent attending the Chinese Educational Conference at San Francisco, the Northern California Conference at Asilomar and the Chinese Students' Conference at Stanford and San Francisco. The Chinese Educational Conference proved to be the greatest constructive conference for our work ever held in San Francisco. There were religious leaders, educators, newspapermen, editors and many others who were formerly uninterested in constructive work of any sort in the community. There were many discussion groups, and I was privileged to lead the group on Religious Education. Moral conditions, their causes and effects in Chinatown, were discussed in my group, which included Miss D. Cameron of the Chinese Girls' Home, Rev. Mr. Chan of the Nationalist Church and many other prominent leaders of the community. Miss Cameron gave a general survey of the conditions existing in San Francisco's Chinatown:

"Thirty years' experience in work among the women and children in the Chinese community of San Francisco has given me intimate opportunity to study the moral conditions existing there throughout these years. In many ways, conditions

are better than formerly. Gambling has decreased, the use of opium has decreased, the importation of Chinese young women for prostitution has decreased; there is a strong sentiment against all these grosser evils among the more intelligent and thoughtful young Chinese people of our community.

"Youth has many difficulties and temptations to meet today that are new to this generation. Theatres and moving pictures, automobiles, and many new forms of dancing help to lure youth away from home into public places where bad associations and wrong impressions of life are formed. American-born Chinese young people are following too rapidly the ways of certain American youth. Having come suddenly into this new freedom they go too far, to the undoing of their own character. Lewd pictures and promiscuous dances, unchaperoned automobile parties and the Chinese theatre are the cause of the lowered moral standards of an alarmingly large proportion of the youth of our Chinese community. These evils are firmly entrenched and to offset their bad influences there must be a strong religious influence brought to bear on our youth through Christian education, through clean social activities, and sports giving outdoor recreation which develops wholesome physical life. If all teachers and leaders of youth in the Chinese community would unite in a crusade against all forms of evil in the section of the city in which we live, youth would surely respond, for youth always loves to be a soldier in a good fight. If different groups of leaders could meet once monthly with small groups of young people to discuss these problems of our community, and with them plan ways to get over to our boys and girls the spiritual things of life, showing them how important these things are, I am sure there would be a ready response in their hearts."

REV. LEE S. HONG

Three important resolutions were suggested to be again discussed at further meetings of the Chinese Educational Conference. Upon the suggestion of the leaders, we felt the need of furthering the teachings of Christ to attain higher moral standards. A resolution was adopted to have all the leaders of young people's groups and Sunday School teachers urge upon the younger generation the importance of a high moral standard and moral training. The observance of Mothers' Day, Fathers' Day and Children's Day was urged to be given more consideration in that it has an indirect bearing on moral training. The Chinese schools were urged earnestly to press their teaching of the Christian religion and also of Confucianism which gives great emphasis to moral training.

Demands on the Chinese theatres were made, that they use the censor more rigidly because of the ill effects of bad pictures on the Chinese boys and girls. Many modes of censoring these sorts of amusements were proposed by the different leaders of the community.

Another very serious problem taken up was that of child labor. At present, there has been quite a flood of child labor in Chinatown which has proved detrimental to the best development of the children. Further discussion of this most serious problem of Chinatown has been suggested by the committee.

Flanking the child labor problem is that of the mother in industries, the working mother. This is another very serious problem, as many of the mothers are leaving for their work homes that need every minute of their care. For those mothers that must go to work, a day nursery for their children has already been started.

Although the Northern California Conference was less important to the welfare of the Chinese, I feel that the eight days I spent there were not in vain. I was fortunate enough to meet many pastors and leaders who were interested in the Chinese work around the bay region and other sections of the state. I was fortunate enough to tell the young people about the Chinese boys and girls, and the things they are doing. The trophies and prizes won by my boys and girls from the Chinese Congregational Church were exhibited and the young people at the conference were thoroughly convinced of the great work and the possibilities of this younger generation of Chinese.

The Chinese Students' Conference was held at Stanford, and I was fortunate enough to take in part of the discussions. Although a conference of only four days, a great deal of interest was awakened. There were representatives from every college in California, and many from other states of the country. It was not a religious conference. The conference was of vital concern to all, as the national problems were discussed with fiery in-

terest. The general theme was "China for the Chinese," and out of the discussion came many important constructive suggestions. We were so fortunate as to have representatives from both the Hankow Government and the Nanking Government, each arguing for their respective factions. The supporters and sympathizers of the Nanking Government greatly outnumbered those of the Hankow Government, the radical wing of the Nationalist party. We were also fortunate in the election as next year's conference president of Albert Quon, from San Diego, California. He is a capable Christian leader and a member of the University of Southern California.

Rev. C. C. Hung, pastor of the Chinese Congregational Church in San Diego, was in this city lately raising funds for the new church they plan to build. The campaign so far has been very successful, and we expect to raise two thousand dollars among the Chinese people around this region. I have helped him quite a bit, and I am trying my best to make this campaign a thorough success.

The Finnish Congregational Churches

By Superintendent HENRY MOUNTFORT BOWDEN

THERE are more than thirty definitely organized Finnish Congregational churches in the United States, with more than that number of additional preaching places where services are held regularly, while many other points are occasionally visited by our men. These churches are connected with the usual local conferences or associations where their official standing is guarded; but besides these they have three conferences of their own, unofficial, organized for mutual friendliness and the discussion and settlement of their own special problems, centering in the East, in Minnesota, and on the Pacific coast. The oldest of these groups is the Eastern Conference, where the original churches, in Ohio and Massachusetts, date back some forty years. There are two men whose care and influence have been felt by practically every one of our Finnish workers: Rev. Frederick E. Emrich, D.D., now superintendent emeritus of the Massachusetts Home Missionary Society, and Rev. Karl F. Henrikson, now general missionary among the Finns for the Church Extension Boards and the Massachusetts society. Mr. Henrikson was at one time pastor of the church in Quincy, Massachusetts, and organized and for many years conducted the school for training Finnish workers, now a part of Union Theological College. He also served as general superintendent of the entire Finnish work. After a few years with the Presbyterian Church in Canada he returned to our general work, where he has aided materially in the developments of the last five years, both East and West. The Eastern churches are naturally the best established and the most thoroughly organized of the various groups. Here are included churches and mission stations in Maine, New Hampshire, Massachusetts, Connecticut, New York, New Jersey and Ohio. Several are self-supporting, and others are nearly so. In general, growth here is less rapid and changes less frequent than is the case in the more mobile parts of our country.

CONFIRMATION CLASS AT ASTORIA

The oldest of the churches on the Pacific coast is quite naturally at Astoria, Oregon, the first United States post office to be established west of the Rocky Mountains. The church is not as old as the post office, but dates from 1897, and has had a very checkered history. For the last few years it has been definitely on the up grade, with real promise for the future. It has a valuable property, which is kept in good condition. The people are still largely connected with the salmon fishing, but there are also lumber interests, and of late a marked agricultural development. Rev. Ellis Koven, pastor since 1923, has charge of churches on the Washington side of the Columbia, and has also established a very successful monthly Finnish paper with a present circulation of almost fifteen hundred copies, reaching nearly all of our Finnish churches throughout the country. It is a real achievement in these days to make a religious paper pay the costs of its publication. Mr. Koven has made the paper do this

ɔm the beginning. The paper, *Palvelija* (The rvant), is appreciated as an aid to religious life communities where churches are non-existent.

REV. ALEXANDER MUHONEN IN THE BLACK HILLS

ıere are many such isolated communities of Finsh people.

Probably the strongest of the Finnish churches the West Coast at present is the one in Portland, regon, where the Rev. Johannes Vaananen, forerly of Maynard, Massachusetts, has done a rearkable piece of work in re-establishing a church hich had been very unfortunate. Two years ago found a small group of somewhat discouraged lk worshiping in a neat but quite inadequate ilding. The membership has trebled, and the en-e property has been rebuilt, so that now they ve what has been called the best Finnish church any denomination in the country. The western nnish Conference, with an attendance running at nes to five hundred, was entertained here last ne. From Portland as a center Mr. Vaananen s served churches in Washington and developed em until they have become strong enough to reire the services of an additional pastor. Rev. E. Hamalainen, now of Massachusetts, is expected take up work with the Winlock, Kelso, and Lin-ln Creek churches in December. Two of these urches have recently erected buildings, and the ird, the one at Winlock, will probably start ork immediately.

The state of Minnesota presents a very active ld of Finnish work in late years. Our principal orker there for the last five years has been Rev. lexander Muhonen, who has fought a good fight many difficult situations. The first church was ganized in 1919; the Yearbook for 1926 reports e others, and many other places are open whener our men can find time to enter them. An active building has been erected at Eveleth, and operty has been secured at Palo which will be larged and improved. For the two summers just past these churches in connection with the Chicago church have held a summer conference, which has attracted hundreds of visitors and done much to strengthen the religious consciousness of the people. The center of this conference has been a well-appointed club house on the shore of a lake near Palo, but meetings have been held with all the congregations, and a wide interest has been aroused. This year the attendance at the picnic dinner was not so large as last, but the general attendance was better, and the financial support was decidedly increased.

One thing that seems significant in this work has been the apparent drift from the radical element toward our churches during the last few years. The reasons for this may be both numerous and obscure. Disappointment at the non-arrival of the millennium soon after November of 1917 may have been one; the identification of communism with Russia may have made it difficult for some Finns, never lovers

A FINNISH FARMHOUSE

of Russia, to remain in communist ranks; the drift of the people in recent years away from the mines and large factories into independent small businesses and especially into agriculture; all of these reasons and many more may be operative. At all events, it is clear there is a growing consciousness of the need for religion in life, and a growing interest in the intelligent presentation of the moral and religious duties and responsibilities of life, on the part of men who a few years ago had apparently discarded all but the most materialistic conceptions.

What we need in the work is more men of practical intelligence, genuine human sympathy and real conviction. It is not every church that offers a field for such men; there are limitations in human nature as at present developed. But where a church wishing to see a real work done can find a man willing to do a real work and wise enough to know what a real work is, the conditions were never more favorable for significant results. The fields are white to the harvest.

Come Over and Help Us!

By REV. W. J. KING, *Pastor of the Congregational Church of Lexington, Kentucky*

WHEN the Chandler Normal School of Lexington was closed a few years ago, because of the larger opportunity for education given by the School Board of that city, the Congregational church saw that the school plant presented great possibilities for community service. The matter was thoroughly discussed and the American Missionary Association gave its hearty approval, offering the use of the buildings for this purpose. From the very first, it was realized that this was not a task for a small group; therefore, it was decided to ask the community to cooperate in doing what was felt to be a community task. As a result, the day nursery, the boys' training department, the kindergarten and group and individual music practice have become permanent features. There is also clinical and hygienic work carried on with the assistance of the City Nurses' Association. But there are some features of the work without any organized assistance and these are no less important than the more apparent phases; for instance, the work with the poor and the delinquent, which is carried on under the social worker.

Some families in the immediate neighborhood pay ninety per cent of their income, ranging fro $400 to $700 per year, for rent, fuel and foo With the remaining ten per cent they must cloth themselves, pay insurance, taxes and other neces sities of life. These are large families with b one living parent. From the barrels *which use to come* the missionary committee was able to r make some of the clothing and distribute it wisel among these families. Other families and person were able to pay "rummage sale" prices for ga ments which they could not afford to buy new From this latter group, our fund for campus an building upkeep, and other incidentals, has had much needed source of income. Thus a doub service was rendered.

We regret that the decrease in barrels has mad it all but impossible to help those in need an to keep the physical equipment as it should be kep During the last year barrels and packages hav almost ceased to come. Therefore, we take th occasion to express our appreciation to those wh have helped us and to appeal through you to th clubs and societies which may not be too burdene with appeals already, to help us to continue the needed phases of our work.

What Price Christmas

By HENRIETTA B. FREEMAN

It is suggested that where this dramatic sketch is used, someone should be appointed to receive subscriptions, at the close of the meeting, for the three Congregational publications.

SCENE: Living room with library table strewn with secular magazines. (*Enter* MRS. GRAHAM, *her arms full of magazines, advertisements, and so forth.*)

MRS. GRAHAM: The morning mail! (*Sorts over.*) Mostly magazines and advertisements. Requests for renewal of subscriptions. Oh, well, the year is drawing to a close and we must attend to that. My! we do take a lot of magazines; but then, that's the only way to keep up with what's going on in the world of literature (holds up *Ladies Home Journal*), art (holds up *McCall's*), science (holds up *Movie Magazine*) and religion (holds up the *Red Book*). (*Looks at wrist watch.*) Dear me, I wonder why Elizabeth don't come? Poor child, I expect she is down town Christmas shopping, going from store to store trying to select gifts for everybody. A terrible task. Frightful bore.

(ELIZABETH *"hoo-hoos" outside and enter Throws herself into a chair and drops her parc on floor.*)

ELIZABETH: Oh, mother. I'm just complete worn out. I've shopped from one end of Broadw to the other and up and down Seventh Street. Su crowds—a perfect mob. I wish I could take m feet off and rest 'em. (*Kicks off shoe.*)

MOTHER: Well, dear, I'm sorry. We shou have begun our Christmas shopping long ago, b someway we always seem to put it off till the la minute. Did you get through our list?

ELIZABETH: Get through the list? Well, should say not. It's easy to select for the ch dren but for the grown-ups it's some job, belie me. I didn't find a thing for Uncle John—nor f Cousin Eliza. It's so hard to get anything for man. We've sent Uncle John neckties and han kerchiefs and pocket knives and purses till I

ually ashamed to send any more. Then there's usin Eliza. They both like to read so I went the book departments and to the book stores, t someway the new books don't seem to be just thing, and then, too, when you've read a book, y you've read it, and that's all there is to it. w, anything you can wear, or use right along ough the year seems more like a real reminder, n't you know?

MOTHER: Yes, dear, I know. Did you find anyng for the Fosters, those delightful people we t up in the mountains last summer?

ELIZABETH: No, I hardly know what to get for m. I saw some pretty embroidered tea towels t would be nice for Mrs. Foster, but I don't nk they'd appeal especially to Mr. Foster. I nt something that will be a sort of joint gift them both, don't you think?

MOTHER: Oh, yes, yes, of course. I was just king over the morning mail when you came in, zabeth, and among all these magazines and adverements I find a letter from Aunt Jane. Let's see at she says. (*Opens letter and reads a few lines herself. Exclaims.*) Well, what do you know out this? Uncle Will has fallen and broken his kle and will be laid up for weeks. What a lamity! And he such an active man! She wants to send him some reading matter. (*Reads from ter.*) "You take so many magazines," she says, nd I am at my wits' ends to know what to do h him. You know how difficult men are when y are ailing. Send some pretty solid literature. u know your Uncle Will doesn't care for silly ries and light reading."

ELIZABETH: Might send him *McCall's,* or—er—*Movie Magazine*—no, that wouldn't do, and I rdly think Uncle Will would care for "Galahad."

MOTHER (*Sorts over magazines on table*): Well, zabeth, I hardly know what to do. I don't be-ve there's anything here he would care for.

(*Knock on door. Mother goes to door and ler,* MRS. SANFORD, *enters.*)

MOTHER: Oh my dear Mrs. Sanford, we are glad to see you. Do sit down. How are you?

(*Mrs. Sanford seats herself. Mother notices rcel in her hand.*)

MOTHER: Have you been out Christmas shopg, too? Elizabeth has just come in and is comtely exhausted. It certainly is a task, isn't it, select just the things that are suitable and actable to your friends? Haven't you some ideas t will help us out?

MRS. SANFORD: Yes, indeed I have, and to tell truth that's just what I came for. (*Elizah and Mother draw near eagerly.*) This parcel (*opening it*) contains sample copies of our church periodicals, and do you know what I am doing? I am subscribing for several to send to my friends for Christmas gifts. (*Looks toward table.*) I see you are great readers and take so many magazines. Of course you are familiar with our *Congregationalist* and our missionary magazines, the *Herald* and THE AMERICAN MISSIONARY. (*Hands copies to Elizabeth and Mother. Both look confused.*)

MOTHER: Well, yes, we do take a good many magazines—too many, I think, and this year I am going to cut down our subscriptions. Really we don't get time to read them all.

MRS. SANFORD: Well, I am sure you take time to read our church periodicals. I was so much interested in the Project Plan as set forth by Dr. Burton in *The Missionary Herald.* Weren't you?

MOTHER: Th—the—the Project Plan—yes, the Project Plan. Let me see, just what was it he projected?

ELIZABETH: Something about projecting moving pictures, wasn't it? They are so popular in churches, now.

MRS SANFORD: Oh, no, not at all. It is the Project Plan that our women's organizations have followed for years—to give our missionary funds for a definite purpose, a specific institution, or for the support of a certain missionary instead of in a general budget. All of us women felt especially gratified to think that Dr. Burton recommended our plan and suggested that it be followed by the National Council. I was also so interested in the thrilling account of the final meeting of the Woman's Board of Missions marking the culmination of its long and successful history before merging——

MOTHER (*Animatedly*): Oh, yes, the merger, the merger. I know all about that. I was at our Riverside conference two years ago. I was a delegate and I stayed all through and was present when our two women's missionary societies voted to merge. It was about that, wasn't it?

MRS. SANFORD: Oh, no, that was local, you know; but this meeting I refer to was the fifty-ninth annual meeting of the Women's Board held in Worcester, Massachusetts—the last before the final unification with the American Board. I am sure you read the thrilling account in the December issue of *The Missionary Herald.*

MOTHER (*Terribly confused*): I—I don't believe I remember—I—I must have missed that. (*Makes heroic effort.*) Well, to tell you the truth, Mrs. Sanford, we don't take the church periodicals. We've intended to, but you see we have so many magazines now, and two daily papers and——

MRS. SANFORD: But my dear, I don't see how you can afford to be without our church periodicals to keep abreast with our denominational news. *The Congregationalist* represents all our churches, you know, and their mutual interests. It is the official organ of our church. Some of the most outstanding and interesting writers contribute to it. It caters to the whole family in its various departments. I know of several of our women who regularly send one or more of these periodicals to their friends as Christmas gifts.

MOTHER: Really?

ELIZABETH (*Struck by an idea. In an aside to Mother*): Mother, Uncle John! (*Turns to Mrs. Sanford.*) Is there anything in *The Congregationalist* that would appeal to an elderly man, Mrs. Sanford?

MRS. SANFORD: Oh, yes, indeed. It reports the progress of the world and interprets current events with keen editorial comment. It maintains an open forum for free discussion of subjects of interest to its readers, and publishes from week to week what Christian leaders are doing and saying.

MOTHER: We'll subscribe for it for Uncle John. (*Turns to Elizabeth.*) Strike him off the list, Elizabeth.

MRS. SANFORD: One of the especially interesting features of *The Congregationalist* is the department "Our Invalid Parish," a column every week dealing with the problems of the shut-ins, and just full of happy suggestions and comforting thoughts. I know an invalid who says she looks forward to her copy of the paper every week for the inspiring message she finds in this department.

ELIZABETH: Mother! Mrs. Slocum! Just the very thing. (*Turning animatedly to Mrs. Sanford.*) She's a woman we know who has been bedridden for years. (*Turning to Mother.*) Last Christmas, you remember, Mother, we sent her some bed slippers—and she got ten pairs. Why not send her *The Congregationalist* this year? She's such a reader, you know.

MOTHER: That's a happy idea, Elizabeth. Just mark her off the list. That disposes of another

ELIZABETH (*Who has been examining a copy of The Missionary Herald*): Well, of all things! Just see this. (*Holds up magazine.*) Here's a picture of Mabel Emerson and (*turns leaf*), why, here's one of Ruby Phillips! They were my classmates at Wellesley and I'd completely lost trace of them. Why, Ruby's been in India and—why—she's going back.

MOTHER: What's she doing away over there?

ELIZABETH: Why, she's a missionary—of all things. Well, Ruby was a terribly smart girl in college and I'd no idea what had become of he and Mabel Emerson is an Associate Secretary in th Foreign Department of the American Board. Wha do you think about that? Oh, Mother, I want th magazine and—oh, say—I'd like to subscribe fo it for Clara and Helen for Christmas. They wer classmates of Ruby and Mabel, too, and they'll b so interested to read news about them and the work. How much it it, Mrs. Sanford?

MRS. SANFORD: Only a dollar a year, my dea

ELIZABETH: Why, Mother, we pay two and half for the *Movie Magazine.*

MOTHER (*Much embarrassed*): Sh-sh, Eliz beth.

MRS. SANFORD: *The Herald,* you know, is reco nized by all denominations as the finest missiona magazine published. Then here is THE AMERICA MISSIONARY magazine (*handing a copy to Mrs. Gr ham*). This is only seventy-five cents a year. deals with home missions. Recent issues have t most enlightening articles about Mexico.

ELIZABETH: Aren't they acting perfectly drea ful down there—those Mexicans? Driving all t ministers and missionaries and teachers out of t country.

MOTHER: Yes, and so resenting the actions our philanthropic American capitalists who ha spent fortunes down there developing oil, a mines, and cultivating the soil, and showing the Mexicans how to develop their resources. We' read all about it in the daily papers.

MRS. SANFORD: But, my dear, the daily pap have greatly misrepresented the situation. Y know a group of representative American citize —educators, ministers, lawyers and business m —went down to Mexico recently and made a th ough survey of conditions. Our own Dr. Hub C. Herring, Dr. Hinman and Dr. Stauffacher Claremont were among them. A full account what they found is published in our church pe odicals—accounts which give an entirely differ slant from that in the daily papers.

MOTHER: Dr. Hubert C. Herring, did you sa And Dr. Hinman of Berkeley? And Dr. Sta facher? Why, I know them and I'd believe ev word they say. Their opinion would be authori tive. I certainly would like to know what th think about conditions down there at first-ha It's queer the daily papers didn't publish anyth about this expedition.

MRS. SANFORD: Speaking of Dr. Hinman: y know he doesn't live in Berkeley now.

MOTHER: He doesn't? Why, where is he? hadn't heard about it.

MRS. SANFORD: Oh, he was called to New Yo

THE AMERICAN MISSIONARY had a full account of . He has his office there now, you know, and ives friendly counsel to the Oriental and Spanish-peaking peoples of America. THE AMERICAN MISSIONARY magazine contains so much informa-ion about what our church is doing in our own and. Do you know, I was not aware that there vas another community church in this country ex-ept that at Claremont, where more than twenty enominations are represented, till I read about Bryn Mawr church——

ELIZABETH: Oh, at Bryn Mawr College? I've een there.

MRS. SANFORD: No, my dear, the church is in Chicago—a splendid building in the South Shore istrict. THE AMERICAN MISSIONARY magazine as an extended article about it with a picture of he fine church building. Of local interest to Cali-ornians was the article in a recent issue, "A Pil-rim on the Pacific Coast," by Dr. Charles S. Mills, nd Dr. Kenngott's story about "The Orientals of Southern California." One of the most inspiring rticles I have read anywhere about the Youth Movement is that by Roger Babson, the distin-uished financier, in his story, "The Church's Greatest Asset—Its Young People," published in THE AMERICAN MISSIONARY magazine. He is a vonderful statistician, you know, and with his flair or figures he has tabulated a statement to show hat every year, in the United States alone, there re over a million and a half new young listeners o hear the church's message. He has even grouped hese figures geographically, and we now have 00,000 new young members on the West Coast very year—a continuous procession of eager oung folks coming to us annually.

ELIZABETH: Well, for mercy sake! Who'd ever magine it?

MOTHER: That is truly an amazing record when ou consider all the secular attractions for young eople these days.

MRS. SANFORD: *The Missionary Herald* for September issued a special Moslem number in vhich we were all so interested, as the Near East our particular field, and Nina Rice and Edith Sanderson are stationed there. In the October number is the fascinating life story of that Mexican girl, Ramona Salazar, a graduate of our own Pomona College, who has gone back to Guadalajara, her birthplace, to teach her own people.

MOTHER: Well, Mrs. Sanford, I must say I feel humiliated that I am so ignorant, in fact, illiterate, concerning these matters. You certainly have converted me. I really don't see how we can be intelligent Congregationalists without these periodicals. They make our secular magazines look pretty insignificant. I'll subscribe for all three; and, Elizabeth, what do you think of sending THE AMERICAN MISSIONARY to Cousin Eliza?

ELIZABETH: Why, Mother, she'd be tickled pink. She'd fairly gorge herself on all this missionary news. It's the very thing. What about Uncle Will?

MOTHER: We'd better send him *The Congregationalist,* and might as well subscribe for that for the Fosters, too. I know they'd like it. How many subscriptions does that make, Mrs. Sanford? Figure it up, and Elizabeth will bring you the list with correct addresses together with my check tomorrow. I really feel that I ought to apologize for my former indifference to our splendid church publications, Mrs. Sanford. I had no idea that they contained so much news of interest on current events. I feel sure that if the matter were presented to the women of our church as clearly and logically as you have stated it to us, there would be a prompt response. I just want to thank you for telling us all about it. You have given us a mine of information.

MRS. SANFORD: Yes, and I've not told you half.

(*They shake hands cordially and Mrs. Sanford goes out.*)

ELIZABETH (*Looking over her list*): Why, Mother, we have provided for eight Christmas gifts at a cost of only fourteen dollars—that's less than two dollars apiece. Isn't that the cheapest ever?

MOTHER: Yes, Elizabeth, and I believe they are the most worth while presents we have ever given. I wonder?

Curtain.

THE following testimony comes to us from the treasurer of the Waldron Congregational hurch, Kansas, concerning the summer service f one of our student workers:

"Enclosed you will find an order for $100 which a contribution made by the Waldron Congrega-onal Church in appreciation for the work of Mr. ohn R. Barton, who was sent to us for summer ervice under the society. This money is to be ap-plied to his salary and expenses for this summer.

"Mr. Barton succeeded in getting many of the younger boys interested in our Sunday School and church work where others had failed. We now have more in our Sunday School than we have had for some time.

"We feel that we cannot thank the Home Missionary Society enough for sending Mr. Barton here this summer."

From the Land of Chariots to the City of Autos

By REV. M. T. KALAIDJIAN

NEXT to the cities of New York and Boston, Detroit has the largest number of Armenians. The automobile industry has been a great attraction to Armenian young men who have been coming to this country since 1908, when foreign travel was permitted under the new constitution of Turkey. Today there are over ten thousand Armenian people in Detroit and vicinity. There is no place in America where the opportunity and the need for Christian service among the Armenian people is so great and so pregnant with results as in this industrial city.

ARMENIAN CONGREGATIONAL CHURCH, DETROIT, MICHIGAN

Religious services have been held for the Armenians in Detroit for the last fifteen years, but the work was never effective, due to lack of leadership and proper support. With the coming into office of Rev. Henry M. Bowden as the Superintendent of the foreign-speaking work of The Congregational Church Extension Boards a new beginning was made. Through his efforts Detroit and Michigan state Congregational bodies became interested in the work and the Congregational denomination assumed definite responsibility for Armenian work in the city. It was fortunate that at this initial stage a competent leader was found in Rev. H. Krikorian, formerly of Constantinople, who assumed the pastorate of the new congregation. Under his preaching and pastoral care the work grew so rapidly that it was deemed wise to organize a regular Congregational church. This was done in 1922 with forty-three charter members. The services were held in the auditorium of the Highland Park Branch of the Young Men's Christian Association. Soon the congregation became too large for the auditorium and the demands for every kind of social service so pressing that Mr. Krikorian felt a younger man should assume the pastorate of the new church, as his advanced age made it impossible for him to meet the demands made upon him.

Therefore, in July, 1923, the church extended a call to Rev. Y. K. Rushdoony of Kingsburg, California. The coming of Mr. Rushdoony marked the beginning of a larger work. The church was very fortunate in the selection of the new pastor. Mr. Rushdoony both by educational equipment and character was well fitted to fill this position. He is a graduate of Anatolia College, Turkey, and has the degree of Master of Arts from the University of Edinburgh, Scotland. His theological training was received in the Presbyterian college, of Edinburgh. He has had experience both as teacher and pastor. During the last four years the church has grown in membership from forty-three to one hundred and fifty and more than two hundred families are connected with it in some way or other. Its ministry extends far and wide among the ten thousand Armenian people in Detroit without any distinction as to whether they are Protestant or belong to the old Armenian National Church.

To one who has been in close touch with its history, it is a delightful surprise to see the wonderful development and growth of this latest Armenian Congregational church in the United States. Few churches, if any, can show a better record in Christian achievement. Not only has the membership of the church during the last four years quadrupled, but the church is today charged with a spiritual atmosphere that impresses one who enters into its life. There is a devotion and loyalty manifest in the membership and the congregation that would not have been believed possible a few years ago. This transformation has come through the consecrated example and service of the pastor. Here is an example of the saying, "Like pastor like people." Indeed, goodness is contagious. When two years ago the people had to face the question of a suitable church building, as it was no longer possible to carry on the work in the aud

rium of the Young Men's Christian Association, ey showed their earnest desire to provide a suit- le place of worship. One Sunday morning, in sponse to the appeal of the pastor for funds, at a fine church property which was for sale ight be procured, the people subscribed, within lf an hour, about $19,000. It was almost in- edible that a congregation which only a few years go could hardly raise $1,200 for their current ex- enses would so shortly develop to such a degree at such a contribution could be made. They have splendid new property, consisting of a church nd parsonage which has cost them $45,000. The ongregational Church Building Society has given bstantial help, but the church needs $20,000 ore to wipe out all indebtedness. For this amount ne church is now appealing to its American riends in Detroit and elsewhere. It is hoped, with ne generous help of their Christian American riends, their heroic effort will be crowned with ccess and their resources will be freed to do an ven larger work with the new and splendid equip- ent.

The work of this church is one of great human terest. Its services, of course, include the usual conventional church program of worship, with preaching and the Sunday School on Sundays and the midweek prayer meeting, but these constitute only a small fraction of its ministry. It is a seven-day working church, especially organized to meet the divers needs of an immigrant people. The pastor believes the most effective method of service is through enlisting all members in the work of the church. Service by the people, for the people, has been his guiding principle in arranging the program. Each organization in the church has a definite task and is filling a useful place. Monday night is Officers' Night, when pastor and officers meet together and consider the program for the week. This church is officered by exceedingly well-trained and competent men. Since the armistice some great Armenian leaders have taken refuge in Detroit bringing with them their experience and devotion to the cause of the church. Among the members of the congregation are to be found a former professor of the Anatolia College; a professor from the International College in Smyrna; two ordained former ministers; and scores of physicians educated in the United States. Their leadership has had a great deal to do with the un-

PASTOR AND CHURCH COMMITTEE, ARMENIAN CONGREGATIONAL CHURCH, DETROIT

usual growth and usefulness of this church in recent years. Tuesday is prayer-meeting day. Cottage prayer meetings are held in the homes of the members in the various sections of the city in order to make it easier for working people to attend these meetings of spiritual inspiration and uplift. Wednesday evening is in charge of the Young People's Society which is a strong educational and social factor in the life of the church. The young folks have raised money and secured a motion picture and stereopticon machine. A social period always follows educational gatherings, and occasional concerts are given. The Thursday gathering is in the hands of the Ladies' Aid Society. Mothers wield a strong influence among the Armenian people. In a city like Detroit, where there are so many young men without homes, it is possible to attract them by inviting them to these home-like gatherings. The Ladies' Aid Society has furnished the kitchen with the necessary equipment. This church has discovered that there is a hidden pathway between the stomach and the human soul. The dinners given by the Ladies' Aid Society like mother used to prepare in the old country proves well-nigh irresistible to young men without homes. This church is thus carrying out the Master's command to the disciples: "Give them to eat." Friday is music night when a large volunteer choir practices. The services of the church are made very attractive by the efficient service of this choir.

ARMENIAN CHRISTIAN ENDEAVOR SOCIETY

In addition to looking in on these meetings, one should go to the parsonage and spend a few days with the pastor in order to get a real glimpse of the influence he exerts on the community and to realize the wonderful service the church renders to the Armenians of Detroit. The pastor's daily program is something like this: morning visit to the immigration station to help the authorities in some complicated case; a call at some hospital to see a patient or to take one there; receiving calls at the parsonage from people who are out of work and want help in securing employment; talking with one who wants assistance in settling a family difficulty; making pastoral visits to people who are in especial need of help and advice; sometimes even giving wise counsel to a young man who asks his advice on matrimonial matters. All the above crowded into one day will give you an idea of the daily routine of this pastor. This is no exaggeration, as the writer has spent two weeks in Detroit lately and saw how this man of God is endeavoring to serve the community by becoming all things to all men.

This church and its pastor have made a place for themselves in Detroit. The Council of Churches of Detroit and the denominational and civic leaders are one in their appreciation and praise of the work that is being done along lines of Christian Americanization for the Armenian community. The good Congregational people who invested money in the past through the American Board for the Armenians in Turkey should be satisfied to know that their investment has not been lost with the destruction of the Armenian work in Turkey. Some remnants have been saved. The Armenian Congregational Church of Detroit is one of these remnants.

In bringing this article to a close the writer wishes to quote the words of Dr. Chester B. Emerson, pastor of North Woodward Congregational Church, Detroit, who recently said: "The Armenian Church is an eloquent witness to the desire of a saving remnant of the people to remain true to their religious faith and to become good American citizens. Their new efforts have been sacrificial. Whoever helps them is making a larger investment than his money."

❦ ❦

This is the way a South Dakota home missionary spent his vacation: "August is vacation month and in common with other pastors I have been away from my field of labor. I have been doing missionary work on fields where there is no pastor. I car recorded a mileage of 1700 miles. I preached times, attended two Sunday School sessions a visited about one hundred people in their home

A Notable Structure

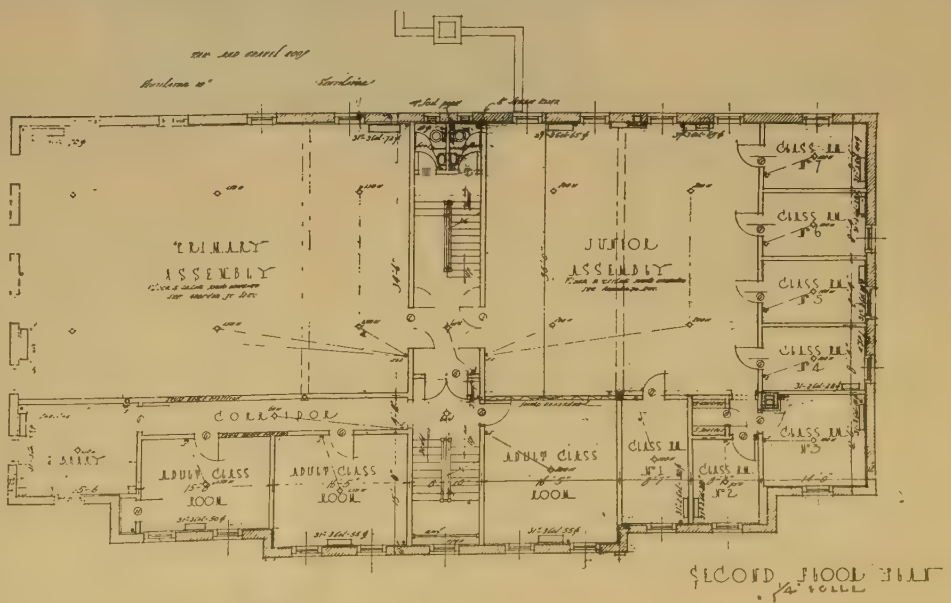
THE parish house of the Woodfords Congregational Church, Portland, Maine, is a striking achievement and deserves more notice than has been paid to it. It stands on a corner lot of over 000 square feet and was dedicated December 12, this summer visited near Portland say that its praise is on every tongue.

We are showing the floor plans of only the second and third floors. They tell their own story, but our readers deserve to know that the rooms on the

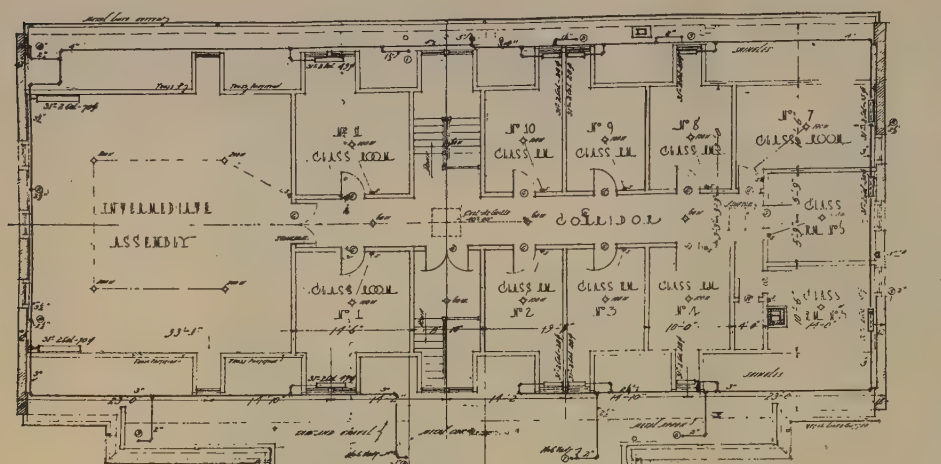
PARISH HOUSE, WOODFORDS CONGREGATIONAL CHURCH, PORTLAND, MAINE

6, at a cost of about $92,000. The picture upon page shows fairly well the outward attractives of the building, but it will be difficult to give adequate idea of the forty-nine different rooms ich constitute its no attractive interior. t was built to meet social needs reled in a parish of er one thousand milies, but especly and primarily to et the ends of religus education for a nday School of r twelve hundred mbers. Such an hority as Dr. Wal- S. Athearn calls appointments of building in all esials adequate and . Some who have ground floor and on the first floor are serving just as good a purpose.

It will be seen that every department in the Sunday School has its own assembly room and with its



adjoining class rooms occupies practically one whole floor. On the ground floor is a large auditorium with stage, and back of it a well-equipped gymnas-



ium with locker rooms for boys and girls and also cloak rooms. Here also are the class rooms for the senior department in the school. The floor above this, called the first floor, provides rooms for the ladies and for the beginners and cradle roll departments. The second floor takes care of the primary and junior departments and some adult classes. The third floor, which is next to the roof, is entirely given up to the intermediate department.

No Congregational parish house in the country, as far as we know, has made more adequate provis for the young people than has this one in Portla In it scores of young people will every day find r reation and instructi On Sundays its roo will be filled. W splendid promise d this give, not only the future support of local church but for helpers to whom must turn in carry the message of life all parts of the wor

The securing of building is due in small measure to large ideas and the ab dant labors of the pas Rev. Dr. David I. Gr In the service of ded tion which he prepa is a statement indicating the definite ends wh each room is intended to serve, while the hy that closed the service ended in words which v the living passion of the church:

"Jesus, our brother,
Teacher of the one true life,
We bring to thee our heart's desire;
Be in this house alway;
Lead by thy strength and love;
Be thou in us an endless fire."

Annual Convention of Japanese Congregational Churches

By REV. M. TSUJI

THE Japanese Convention at San Diego, California, was held August 12-15. It was a very good meeting this year, the eighteenth annual convention of the Japanese Congregational churches of the Pacific Coast. At the same time was held the twentieth anniversary of the First Japanese Congregational Church of San Diego. A very interesting program was given on August 12.

The ministers who attended the meeting were Mr. Takahashi of Oakland, Mr. Fukushima of Fresno, Mr. Inori of Santa Barbara, Mr. Toku of the Japanese Union Church of Los Angeles, Mr. Hata of the Union Church of San Francisco, Mr. Nakata of Pasadena, Mr. Tamura of Riverside, Mr. Nakamura of San Diego and Mr. Tsuji of Ogden, Utah. There was no ministerial representative of the church at Montebello, nor from Salt Lake or Seattle. A number of lay representatives of churches were also present.

Rev. Paul Waterhouse could not be present he has gone to Japan with a party of young Ja nese born in America. Mr. Waterhouse is leader of this party, who are to study present ditions in Japan. He will be back in Septem Regret was expressed that Dr. Hinman and otl who know the work could not be present for meeting.

There was considerable discussion about n aggressive missionary work among the Japa people on the Pacific Coast and throughout United States, and also about the education of second generation Japanese, and their relig training in the home. Next year we expect to h the convention at Los Angeles before or after

orld Sunday School Convention. We are expect- to do our missionary and church work with re union and spirit of fellowship too. We are ying for it.

The program of the twentieth anniversary of the n Diego church included reports from the vari- departments of the church work, the Sunday hool, the language school, the Girls' Club, the ung People's Society, the Woman's Club, also greetings from the San Diego Japanese Association, the Japanese Congregational Churches in America, the Chinese Mission in San Diego and the American churches in San Diego. The pastor, Mr. Nakamura, closed the meeting with a report full of thanksgiving. The church was crowded. The fine building secured some years ago by the help of the Building Society has been a great encouragement to the work.

Indefinite Leave of Absence for Dr. Lawless

By Secretary FRED L. BROWNLEE

T was hoped two years ago when, unexpectedly, Dr. Lawless was stricken down that he would regain his normal health and strength within ew months. He was immediately granted a six nths' leave of absence on full salary. At the d of six months the leave s extended for the re- inder of the fiscal year. st October he returned to Atlanta office and has en- avored during the year to ry the full responsibility his regular duties. At es he has shown signs of former vigor, but it has n impossible for him to d up under continuous ain. Recently he went to ttle Creek, Michigan, for a nplete rest, examinations d observation. His phy- ians reported improvement d expressed hope of his overy if he could have a g rest from the nervous ain of regular work. It s then that the American ssionary Association voted n an indefinite leave of ab- ce on half salary.

ALFRED LAWLESS

To those who know, as I do, how much Dr. wless' heart was in his work and the way in ich he never spared himself in order that the thern churches might prosper, it is difficult to imate what a disappointment it is to him to lay vn his work and what a loss it is to the churches ave him do so. He had faith in the future of the rches. He often held to his faith alone when ers could see no signs of life or hope. He be- ed, however, without any shadow of a doubt, t his faith would not be vindicated until the rches were self-respecting, self-directing, self-supporting and benevolent in their giving. To this end he labored in season and out of season. To some he may have seemed at times overzealous along these lines. If so, this was due only to his love for the churches, their ministers and their members. It was for their sakes and in their behalf that he labored until his fatigued nerves gave way and nature demanded its toll.

Dr. Lawless' second love has been Angola, the American Board Mission in Africa, manned and supported by colored Congregationalists. No one has talked Angola more continuously and eloquently than he. The McDowells and Coles have made such a success of the mission, and on McDowell's recent furlough he so eloquently fired the imagination of us all that we feel like vying with each other for first place in the promotion of the Angola work. When the history of Angola is written in some future day, however, the name of Lawless will occupy a place of unrivaled pre-eminence in promoting the development of the Angola Mission. For the present others must take up his crusade for this important work.

If the churches will only grow in strength and power and usefulness, and if they will support Angola with increasing generosity, Dr. Lawless will improve in health more rapidly. Meanwhile, all the officers of the American Missionary Association, Congregational leaders from the Atlantic to the Pacific and his host of friends everywhere wish him a complete recovery and then years of joyous and successful service.

Give Thanks

THE Commission on Missions proposes that the annual or semi-annual "Thank Offering, dedicated to missions out of a deep experience of the goodness of God," which has hitherto been an honored feature of the work of our woman's organizations, should now be adopted by the church as a whole.

To this end a very beautiful and noble "Service of Thanksgiving and Thank Offering" has been prepared at the Commission's request by Dr. Charles S. Mills. It is intended for use at the morning service on the Sunday preceding Thanksgiving Day. It may, however, be used at other gatherings of Christians.

Thank offering boxes, baskets, envelopes and invitations have also been prepared. All this material may be secured at moderate prices at the nearest office of the Commission, the addresses being a follows:

In the Far West—Commission on Missions, Rev William J. Minchin, D.D., 421 Phelan Building, 76 Market Street, San Francisco, California.

In the Northwest—Rev. L. O. Baird, D.D., Ply mouth Church, 6th and University, Seattle, Wash ington.

In the Midwest—Commission on Missions, Mis Frances B. Patterson, 19 South La Salle Stree Chicago, Illinois.

In New England—Commission on Missions, Har vey L. Meeken, 14 Beacon Street, Boston, Massachu setts.

In New York, New Jersey and the Southeast— Commission on Missions, Room 510, 287 Fourt Avenue, New York City.

A Program for Your Teachers' Meeting

By ERWIN L. SHAVER

FOR the next few months each issue of THE AMERICAN MISSIONARY will contain a suggested program for a meeting of the teachers and officers of your Church School. The first one, given below, should be appropriate for use at your first or second meeting. In case you do not find immediate use for it, preserve it for a later meeting.

In order to make the conference a success, the plan should be adapted to fit your particular needs. But be sure to provide for careful advance preparation, see that the meeting is rightly conducted so that some definite outcome is planned for, and then provide for a fair and thorough trial of the plan agreed upon.

Leaders who are interested in material which will be helpful in planning their workers' conferences should send for the manuals *"The Teachers' and Officers' Conference"* ($.15); *"The Teaching Church"* ($.35); *"Nine Programs for Teachers' Meetings"* (free leaflet); and *"Programs for Teachers' Conferences,* Beginners and Primary" ($.35). The Department of Leadership Training of the Education Society will be glad to advise you with regard to teachers' meetings and various programs of teacher and officer training.

Surveying Our Religious Education Needs

Purpose: To start the practice of systematically studying the needs of one's Church School program and discovering how they may be met.

Advance Preparation Suggested: The individual or committee planning the meeting should study th following suggestions in order to select from the the work to be done before the meeting to make most fruitful:

A.—*Assignments* for investigation and report:

1. Ask the head of each Church School depar ment to make a list of the problems which a pressing in his or her department.
2. Have a committee secure from denomination headquarters or from the office of the Intern tional Council of Religious Education copies report blanks, survey blanks and score cards us in measuring the efficiency of a Church Scho After a careful study of these, the committ should formulate a tentative plan for a surve study of the school using these as a basis for d vising a survey blank of their own.
3. Ask several members of the group to be rea to tell how the workers in other churches ha surveyed their own needs and developed a pr gram of improvement. (See reference numb 9, below.)

B.—*Reports* upon readings from the following li

1. Athearn. "The Indiana Survey of Religio Education." Vol. I. Doran.
2. Bower. "A Survey of Religious Education the Local Church." University of Chicago Pre
3. Bower. "The Educational Task of the Lo Church. Chapter IX. Front Rank Press.
4. Coe. "A Social Theory of Religious Edu tion." Chapter XVI. Scribner.

5. Committee on the War and the Religious Outlook. "The Teaching Work of the Church." Pages 197, 200-201. Association Press.
6. Cope. "Organizing the Church School." Pages 47-50; 133-135. Chapter XX. Doran.
7. Holt. "Social Work in the Churches." Chapter VIII. Pilgrim Press.
8. Munro. "How to Increase Your Sunday School." Bethany Press.
9. Shaver. "Church School Projects. Description number 66." The University of Chicago Press.
10. Stout. "Organization and Administration of Religious Education." Pages 212-227. Abingdon Press.
11. Winchester and Shaver. "The Teaching Church." Chapter IV. Pilgrim Press.
12. Copies of report blanks, survey blanks and score cards from denominational and other headquarters.

C.—*Special Features.*

1. If a speaker who is especially expert on the matter of religious education surveys is available, secure his services to open up the topic and assist in the discussion.
2. A representative of another church which has conducted a successful Church School survey may be used to tell how it was done.
3. There may be an exhibit of copies of survey blanks, score cards, denominational standards, charts, and like material.
4. A short sketch may be put on for the purpose of arousing an interest in beginning improvement through the survey method.

Program Material for the Meeting

mns:

Rise Up, O Men of God."
These Things Shall Be."
A Charge to Keep I Have."
Lord Speak to Me That I May Speak."

ipture:

saiah 6:1-8; Matthew 5:1-16; Luke 4:1-15; Romans 12; Corinthians 13.

yer:

) Father God, help us to love little children and eager th and struggling men and women. Give us a vision of r needs, a desire to help them and grace to carry on l we have fulfilled our desire.

rant that we may believe in the educational process, in ch there is no short cut to success and which takes years hopeful waiting before we see the fruition of our work. nt that we may believe in religious education for our rch and its promotion by every honorable means.

lelp us to think now of the needs of our church for a er religious education program. Make our eyes to see our ears to hear the problems which must be solved ve are to train our children in the high ways of life. p us to search for methods which are commensurate our ideals. May we never willingly accept a standard ur ways of doing our work which reflects a belittlement ur great calling as Christian teachers.

ead us, therefore, Our Father, to open our minds that may discover what we ought to do and how to do it. we look honestly upon our failures and determine to rcome them. May we look just as honestly upon our successes and determine to do still better in the future. And may we judge all our needs and all our work by the standards of the Master. *Amen.*

Material for Discussion:

The various assignments decided upon, reports of readings and special features should furnish sufficient material for a worth-while meeting. In connection with their presentation many questions similar to those which follow will be raised for consideration:

Questions for Discussion:

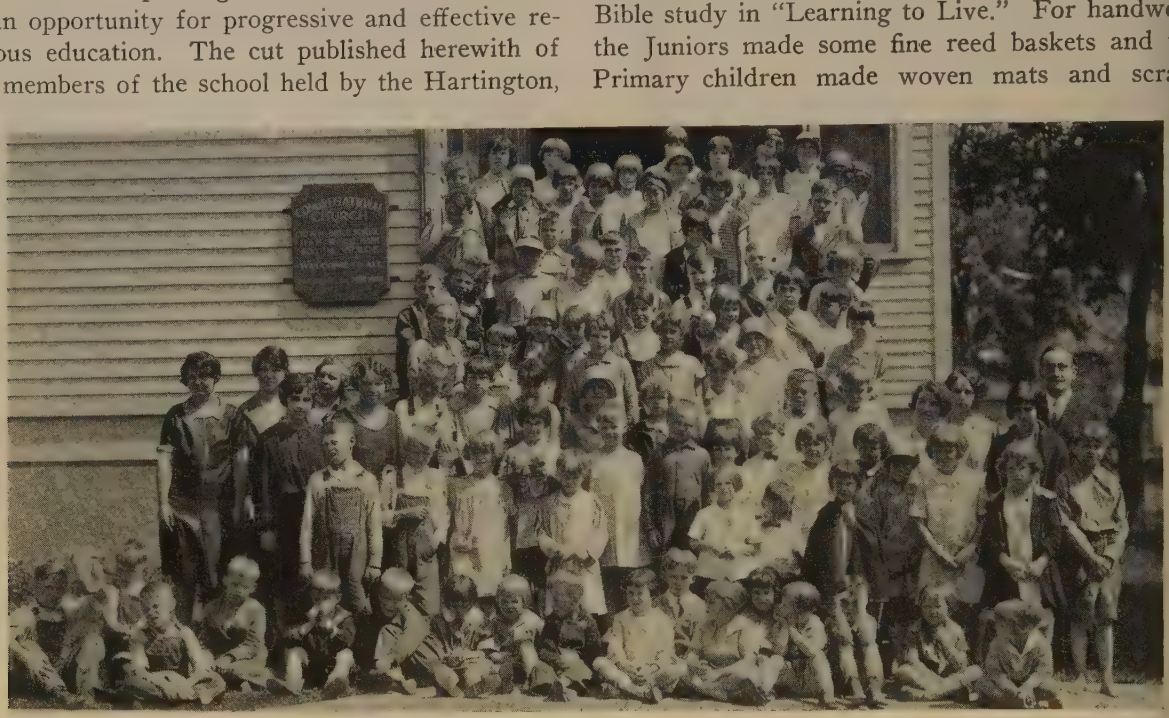
1. Are we satisfied with the religious education program of our church?
2. What seem to be some of the most apparent needs? (*See* report 1)
3. How can we go about it to make a systematic study of our needs and the ways to meet them? (*See* report 2)
4. Have other churches made such systematic studies? (*See report* 3)
5. How can we secure help in a religious education survey for our church?
6. What steps are necessary in making a careful study?
7. What items should be covered? (*See* report 2)
8. What are the implications of the phrase "from survey to service"?
9. How can we create the right attitude toward such a survey on the part of our church constituency?
10. How about an annual survey? When is the best time to make it?

Possible Outcomes of the Meeting

. A carefully organized and executed survey of the church's religious education needs.
. A study of certain specific problems and plans for meeting them.
. Visits to other schools to see what they are doing.
. The inauguration of a program of training for teachers and officers.
5. The starting of a library for workers or the improvement of one already begun.
6. Specially requested visits by acknowledged experts and successful workers of other churches for purposes of making constructive criticisms and suggestions.
7. A campaign for educating the church constituency in the ideals and methods of better religious education.

A Live Vacation Church School

THE past summer has shown definite progress in the development of vacation school work, which is proving itself increasingly valuable as an opportunity for progressive and effective religious education. The cut published herewith of the members of the school held by the Hartington, Nebraska, Congregational Church gives some idea of the possibilities of such a school.



DAILY VACATION BIBLE SCHOOL, HARTINGTON, NEBRASKA

A number of these pupils came from the rural districts. Two of these boys who walked two miles to attend the school and one girl who walked a mile and a half, each received "perfect attendance" certificates. The term included three weeks in June, closing with an afternoon and evening picnic. The total enrollment was one hundred and ten, an average attendance of about ninety, while fifty-eight boys and girls received certificates for "perfect attendance." It is worthy of remark that twenty-six of the "perfect attendance" pupils were Junior boys and girls from eleven to fourteen years.

The Junior department and the Intermediates were divided as to sexes in class work owing to the unlooked-for large enrollment which was a fifty per cent increase over last year. The attrac tion for the Juniors was the basketry work, bu quite as fascinating to the boys and girls was th Bible study in "Learning to Live." For handwor the Juniors made some fine reed baskets and th Primary children made woven mats and scrap books. A sand table model representing a shephe scene was constructed in connection with a stu of the life of David.

An interesting exhibit of some of the class wo and books used in the school, including a san desert scene with palm trees, camels, tents, a so forth, was displayed in a show window of o of the local stores at the conclusion of the terr

The offerings of the children were sent to Congregational Education Society for the promot of vacation schools. These offerings amounted to dollars. The local expense of the Church Sch was $155, met by special contributions. The pr cipal and teachers were all college girls and th with the assistants, were members of the Harti ton Congregational Church, of which Rev. Lo Hieb is pastor.

The following new leaflets relating to our Spanish-speaking work have been prepared and are ready for distribution: Good Will Mission, El Paso, Texas; A Training School for Character—The Church at Gallup, New Mexico; Nogales, Arizona, a Port of Entry to the United States. In addition, summary of the year's work of the Home M sionary Society, entitled, "Some Things You Last Year," is off the press and will be sent out application.

On June 26, the Emmanuel Church, Springfield, Massachusetts, dedicated a parish house fully equipped for social, recreational and educational work. It represents the first unit of a building p gram involving an expenditure of $137,000. E. H. Thayer is the pastor.

What the Treasury Says

Apportionment Receipts for May, June, July, August, 1927

	1927	1926	Gain	Loss
erican Board	$429,789	$394,656	$35,133	
me Boards				
. H. M. S.	$47,198	$34,621	$12,577	
. C. B. S.	41,795	34,616	7,179	
. S. S. E. S.	19,009	20,613		$1,604
. M. A.	69,624	73,563		3,939
. E. S.	35,534	31,824	3,710	
. B. M. R.	20,380	18,647	1,733	
nnuity Fund	11,763	8,106	3,657	
ound. for Ed.	13,895	13,850	45	
	259,198	235,840	*23,358	
te Conferences and State Home Missionary Societies.	149,402	133,599	15,803	
otals	$838 389	$764,095	$74,294	
et Gain				$74,294

Note: This is a net figure for the Home Boards, after deducting the losses in the next column.

Apportionment Receipts for Seven Months

Referring to the statement for February, March and April, published in the magazines for June, and including figures therein for these months, we have the following totals for what is practically two-thirds of the year 7: American Board, $566,102, net loss $33,488; Home Boards, $396,549, net gain $1,351 (C. H. M. S. net gain 077; C. C. B. S. net loss, $3.266; C. S. S. E. S. net loss $1,300; A. M. A. net loss $10,878; C. E. S. net gain 655; C. B. M. R. net gain $4,898; Annuity Fund net gain $4,700; Foundation for Education net loss $2,537); te Conferences, $241,726, net gain $26,364. Total $1,204,377, net loss $5,773.

Notes and Comment

1. In order to make possible a simultaneous blishing of this statement in both *The Missionary rald* and THE AMERICAN MISSIONARY, it is published in the October number rather than in September and includes four months instead of three.

2. Since this is only the second time for the blishing of this statement in the present form, rtain information about the statement given in e June magazines ought here to be briefly summarized: (1) The figures are furnished by Receiving Treasurer Charles H. Baker for the Home oards, Assistant Treasurer Harold B. Belcher for e American Board and by seventeen state officers.) Contributions only from living donors and to e regular budgets are included. (3) The 1926 ures include contributions received through the tional and state women's organizations—home d foreign. (4) Figures for state conference and te home missionary societies are only for "contuent states." (5) The figures for Ministerial lief include receipts by all state Boards which not merge their receipts with the National oards.

3. With the giving of our churches for what is ctically the first two-thirds of the year 1927 s before us—the amount received in January er the books closed on the tenth of the month being small—observations may be made as follows:

First, while this middle part of the year registers a considerable increase in the amount sent in the first quarter, still we have the fact before us that while two-thirds of the year have gone, only two fifths of the contributions have come in, on the basis of the 1926 total.

Second, the gain for the seven months in contributions for state work of $26,364 is doubtless mainly due to the larger percentages that were assigned the states for this year in part because of increased responsibilities for missionary, educational and promotional work formerly carried on by national agencies.

Third, the final sentence in the comment on the June statement was, "Let us make the figures of the next quarter tell a different story." That s precisely what has been done. February, March, April showed a *loss* for the total work of $80,067. The figures above show a *gain* of $74,294. In other words, the loss that faced us for the first three months has all but been recouped in the succeeding four months. In this there is profound reason for rejoicing and encouragement, on the basis of which we ought to gather ourselves together for such giving during the remaining four months of this year as will register an increase

of notable dimensions for 1927 over 1926. This is the only way in which the loss for the American Board can be regained and the Home Boards as well as the states be given the resources which they sorely need to do their work. What is known as the "Fall Inventory" is perhaps the best single means of attaining this end. *Let us make these months that ensue before January 1 a time for th communion with God in the material world whi comes from whole-hearted giving to his work.*

CHARLES C. MERRILL,
Secretary Commission on Missions.

September 12, 1927.

Program Topic—The Adventure of the Church

Chapter II: The Basis of the Adventure

Hymn: "Mighty God, while Angels bless Thee."
Scripture: Psalm 67.
Prayers: For better understanding of the fatherhood of God; for the progress of right human relations and social justice.
Hymn: "I've found a Friend, oh, such a Friend."
Brief review of Chapter II.
Readings: Matt. 5:43-48; 8:10-12; 9:10-13; 25:40. Luke 9:52-55; John 3:16.
Topic for discussion: Christ's teaching regarding God's relation to men and theirs to each other.
Sentence prayers.
Closing Hymn: "Jesus, Thy Name I Love."

NOTES: The leader should assign the chapter to be stud to one or more women who will give in their own wo a brief summary of its important points. Such top as the following may also be assigned in advance:

Does the program of our own society recognize Jes estimate of the value of the individual?

Suggest some mission field in which you think t principle has been followed.

Name two or three of our missionary leaders who h accepted Jesus' idea of God as a universal Father.

An A. M. A. Veteran

MRS. IDA G. (CHAFFEE) AGARD, widow of Dr. Isaac Merritt Agard, died at Westboro, Massachusetts, on August 21, and was buried beside Dr. Agard in Evergreen Cemetery at South Hadley on August 23. For seventeen years she had shared with him in devotion to the cause of Negro education under the American Missionary Association, and her fine loyalty, her delightful sense of humor and her fidelity to Christian standards had endeared her to hundreds of teachers and students at Tillotson and Straight Colleges. Although constantly handicapped by delicate health, she nevertheless eagerly spent herself in loving service to the extent of her power.

Born in Staffordville, Connecticut, on August 29, 1855, daughter of James Munroe and Mary Eliza (Needham) Chaffee, she studied at Monson Academy and taught in Massachusetts schools until her marriage to Dr. Agard in 1879. Following th marriage Dr. and Mrs. Agard lived in Northampt Massachusetts; Rensselaer, New York, and Ro ville, Connecticut, where Dr. Agard was for eight years high school principal and superintendent the public schools. In later years Mrs. Agard h accompanied her husband in his service as presid of Tillotson College, and, later, as dean of Strai College. After the death of Dr. Agard she h made her home in Spencer and Westboro.

Mrs. Agard leaves three sons: Clarence Mer Agard, on the staff of the New Haven *Journ Courier;* Irving Howard Agard, superintendent schools and principal of the David Prouty Hi School, Spencer; and Walter Raymond Agard, p fessor of Greek Civilization in the University Wisconsin; a sister, Miss Eliza J. Chaffee, of St fordville; and six grandchildren.

The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR JULY, 1927

Income for July from Investments	$13,579.18
Previously acknowledged	48,223.95
	$61,803.13
Also received on Principal, from the Estate of Daniel Hand	$330.00

RECEIPTS FOR AUGUST, 1927

Income for August from Investments	$7,953.32
Previously acknowledged	61,803.13
	$69,756.45

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The Book Shelf

ELEVEN CHRISTIANS: STUDIES IN PERSONALITY *by Members of the Fellowship of the Kingdom. George H. Doran Company,* pp. 246. $1.50.

The reader of this book is invited to meet a small group of great Christians and to hear from each of them in turn the story of his personal religious experience. They represent different periods of history. The earliest lived in the second century of our era; the lifetime of the latest extends well into the twentieth century. They belong to several countries and races. Two have lived under the sway of ancient Rome, one is from France, one from Spain and one from Holland. The other six are Englishmen. They have followed various vocations. Among them, along with bishops, preachers and teachers, is a statesman, an artist, a tinker, a trader in cattle and a Carmelite nun. They represent diverse schools of religious thought—Roman Catholic, Anglican, Puritan, Non-Conformist.

A company so variously composed naturally presents a wide variety of religious experience. Each testimony has its own quality and flavor, quite different from that of any other person in the group, which, of course, makes the meeting of unique interest. One follows with close attention the account of Clemut, the Alexandrian with his vision of the Eternal Beauty; of Saint Augustine with his passionate sense of sin and forgiveness; of Gerard Groote, the Hollander, who stoutly affirmed the possibility of a New Testament experience of Jesus for every man; of lovely Saint Teresa with her habit of "mental prayer"; of Pascal, who felt like a flame "the burning presence of God"; of John Bunyan and his memorable pictures of "grace abounding to the chief of sinners"; of George Fox and his "Inner Light"; of John Henry Newman's struggle for holiness; of William Ewert Gladstone, "whose political life," to quote John Morley, "seemed only a part of his religious life" and whose steadfast aim was that his own will should be one with the will of God; of Bishop Francis Paget with his exquisite love of worship, for whom Christianity centers in the living and glorified Christ; of James Smetham, of whom Mrs. Browning wrote, "He carried his Christianity down from his deep heart to the point of his brush."

And yet, in all this wide diversity, we find one common element. The experience is always first hand. The saint knows God, not simply because he has heard about him from the lips of another or read about him even in the Bible, but because he for himself has known the glory of the divine presence, has felt the touch of the Father's hand and has listened to the still small voice speaking to his own soul. Even the Book of Books becomes the voice of God to him because its memorable words are taken up and applied to him by the spirit that first inspired them. We are reminded of General Booth's reply to the question, "What passage of Scripture would you quote to a sinner seeking salvation?" "I would not take him to any book," said the General promptly, "I would take him straight to the living God."

As one meets these eleven great Christians, man by man, and finds in each of them, despite wide differences in circumstance, religious belief and personal experience, this single common trait, the conviction deepens that in this element—this personal intimacy with God and his Christ—lies the secret of their greatness. It is good to be in such company. The reader lays down the book with the exclamation, "If such things were possible for them, why not for me?" These studies in personality are the work of eleven members of the Fellowship of the Kingdom, a movement of those who seek "a new, transforming and communicable experience of Christ in order that they may serve, as God shall guide and enable them, the present age." It would be hard to name a nobler quest or one that better fits the aching needs of the modern world. Toward the fulfilment of their high desire, this little volume should be an effective instrument.

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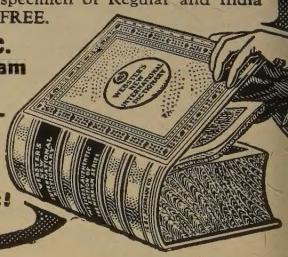

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